

John Perin 189.
12. THE May 6. 166

Printed for Iohn Perin once his booke
Popes Canons:

wherein the Venerable and great
Masters of Sorbone are confuted in these x. discourses
following, with diuers other matters, as appea-
reth in the Page next ensuing.

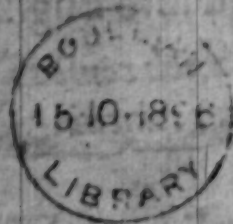
*Of the holy Supper.
Of the one onely Mediator.
Of Purgatory.
Of the Councell of Tollete.
Of the Confession vnto God.
Of the Church.
Of Freewill.
Of Mariage and Vowes.
Of Fasting and Meates.
Of Images.*

Written in the French tongue by THEODORE DE
BEZA, and translated into English by T. S. G.

*Beware of false Prophets which come to you in Sheepes clo-
thing: But inwardly are rauening Wolues. Mat. 7. c.
Verse 15.*

Scene and allowed according to the order appointed
in the Queenes Maiesties Iniunctions.

*Imprinted at London for Iohn Perin, dwelling in Pauls
Church-yard at the Signe of the Angell, and are
there to be soule.*



The Contents of this Booke.

Of the Holy Supper.

Of the one onely Mediator.

Of Purgatory.

Of the Cōancell of Tollete.

Of Confession to God.

Of the Church,

Of Freewill.

Of Mariage and Vowes.

Of Fasting and of Meates.

Of Images.

A Sentence interlocutorie, Taken out of the
Registers of the high Court of Parliament
of Heauen.

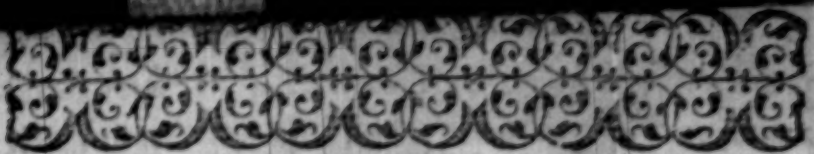
A Copy conteyning the great Craces, Ver-
tues, & properties of the most holy Masse,
which being rightly beheld, is more worth
then an inestimable treasure.

The Commaundements of God deliuered by
Moyſes.

The Commaundements of Satan deliuered
by the Pope.

The probation of the Commaundements of
the Pope, enemy to God and his word.

An Epistle written by our Lorde and Sauour
Iesus Christ, teaching with what armour
and weapon we are to fight with, which wil
be very comfortable, & wonderfully glad,
the poore & weake consciences of all true
Christians wheresoeuer they are dispersed.


TO THE, RIGHT
Worshipfull Sir VVilliam
VValgrau Knight, encrease of al bea-
uenly graces towards the aduauncing of
Gods glory and good of his Church:
together encrease of Worshipp here
in this life, and in the world to
come life euerlasting, tho-
rowe Iesus Christ
our Lorde.



After I had translated this smal
Pamphlet (Right Worshipful)
and had well considered of the
great and horrible blasphemie
which is daylie committed in
the bigger parte of Europe,
especially against the holy In-
stitution of the Supper of our Lorde Iesus Christ:
In steade whereof the Romishe I dolaters haue or-
denarily set vp and exalted amongst the poore, mi-
serable, and ignorant sorte, a counterfaite & most
blasphemous Sacrifice, by them called the Masse,
a Sacrifice propitiatorie (as they saie) both for
the quicke and the dead, to the great dishonor both
of Iesus Christ & of his Church, which mine Au-
thor hath here very sufficiently confuted and dis-

A.iiij.

proued

proved aswell by the testimonies of the holy Scriptures, as also by the iudgemēt and opinion of diuers godly and learned Doctors: As Augustine, Ambrose, Ierome, Chrysostome, Epiphanius, Cyprian, Ireneus, Origene, Hilary, Athanasius, Tertulian, and others, ouer and besides many other grosse and palpable Idolatrous foolish superstitions. As Purgatorie, Auricular Confession, Free-will, Popish Vowes and Fasts, worshipping of Images, and such like: I thought it a Treatise (in my simple opinion) both necessarie and profitable to bee published abroad in Englishe, thereby to helpe the Want of a greate number of my Countrey men, for the admonishing and warning them to beware of so execrable offences, and also to repulse the shamefull rashnesse, and most arrogant boldnesse of al such as haue dared to thrust out into the world so grosse abuses.

And for so much as this present Treatise shalbe censured and iudged of as many as reade it, according to euery mans phantasie and opinion, I haue taken boldnesse to make choyce of your Worship, as of an especiall worthie Gentleman and my very good freend (of whose curtesie I haue partly tasted) most humbly beseeching you to stand the Patrone of this my labour against all those that shall rashly pronounce sentence against this present worke, as men lightly esteeming of the whole Booke, either for the Titles sake, or els by reason of the slender view of some part thereof, before such time as they haue thoroughly read, understoode, and examined
it

DEDICATORIE.

it by the Scriptures, by which, euery thing is to bee ouerruled and esteemed, and according to the same to be iudged. Otherwise, it were an uncible parte (according to that saying of a certaine Lawyer in the Treatise De legibus) for any man before he hath perused & read ouer the whole law, to iudge and aunswere, by reading a peece thereof. S. Hilary also in his Booke of the Trinitie, beseecheth al men not to cōdemne him, before such time as they haue read ouer that which he hath written. Neither are we to regarde what the fautors or Suppostes of any condemned error saie. For by the Cannon, beginning *S V S P E C T*, 3. & 5. the Enemies and aduerse parties, maie not bee Iudges in their owne causes. Wherefore, we must al, first, iudge iust iudgement as before God, who is the onely truth: according to which, all, in the latter daies, shall by Iesus Christ be iudged. In the meane while, I beseech you Sir, to accept of this my poore trauell, as of a present offered vnto you in token of good will, who wissheth vnto you a sufficient measure both of heauenly and spirituall graces, whereby you maie bee the better able to rule and gouerne in all such places as you shalbe appointed vnto in this Commonweale, to the glorie of God and the benefite of his Church. Thus humbly taking my leaue, and crauing pardon, least I haue troubled you ouer long, I commit you and al yours to the protection of the Almighty. London this 10. day of Nouember. 1584.

Your Worships to commaund
in the Lorde. T. S.

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I E S V S C H R I S T

B E I N G I V D G E

and President.

Of the holy Supper.

*And as they were eating, Iesus tooke bread, and af-
ter he had giuen thanks, he brake it, and gaue
it to his Disciples and sayd, take ye, eate ye, this
is my body.*


Math. 26. 26. 28.

*And when he had taken the Cup, & giuen thanks, he gaue it them, saying, drinke ye all of it, for this
is my blood of the New Testament, that is shed
for many for the remission of sinnes.*

Mark. 14. 22. 24.

Luke. 22. 19. 20.

THE APOSTLES OF OVR
Lord Iesus Christ.

A  *S* our Sauour Iesus Christ hath done, euen so will we doe, without chaunging one iote of his holy Institution. For the Schollers are not wiser the the Maister. Wherefore, as we haue receiued the holy Supper from the Lord, euen so beleue we and teache, and in the same maner receiue we it and administer it. And as for your Masse, wee knowe it not, because it is your Sacrament and sacrifice,

Iohn. 13.

Math. 10.

Hebru. 7. 9. 10.

P. i.

sice,

fice, and none of the Lords, being very well assured, that Iesus Christ hath consecrated for euer all those that are sanctified, and that by one onely sacrifice and oblation of his bodie.

THE POPE.

In all the whole title of the celebratio of Masses, of and in the consecration. *distin. 2.*

A



OVR holy Masse, is the very self same Sacrament, which is a sacrifice for the redemption both of the quicke and the dead. For, of all the sacrifices that euer were, this is the very best and the most excellent, in which, euen at the Priestes wordes the heauens doe open, from whence descendeth Iesus Christ with his Angels attending there vpon him.

THE APOSTLES.

Math. 24.
Galat. 1.
Iohn. 6.
The Church
of our Saviour
Iesus
Christ with
the holy doc-
tors thereof.
Iohn. 6. 63.

B Our Lord Iesus hath already admonished vs that we should not hearken to those which say, loe here is Christ or there is Christ. For if an Angel from heauen should deliuer vnto vs your new deuised transubstantiation we would hold him accursed. For through faith, we truly and in deed eat the body of Iesus Christ, & drinke his blood in the spirite which quickeneth, for the fleſhe profiteth nothing. And these wordes haue we receiued from the Lord, which he hath saide to be spirite and life.

THE

The Apostles.

Of the Supper.

The Pope.

THE POPE.

B And wee must beleeeue vpon paine of euermourning damnation, that the bread and wine are suddenly transubstantiated into the very naturall bodie and precious blood of Iesus Christ, such as great and long as he was in his mothers wombe, and as he hung vpon the Crosse.

S. Thomas in the first parte of his summary.

S. Thomas in the third part of his summary.

The holy Doctors of the Church.

The Church of our Lord Iesus Christ with the holy Doctors thereof.

Augustine, Ambrose, Jerome, Chrysostome, Epiphanius, Ciprian, Irenaeus, Origene, Hilary, Athanasius, Tertulian, and many others.

C As the holie Apostles haue receiued it from the Lord Iesus: euen so likewise haue they deliuered the same vnto vs. Wherefore, because we will not pull downe that which they haue built, we are not acquainted with your transubstantiation, being fully assured, that to bee ignorant thereof, is a knowledge which God right well is pleased withall. Now, herein we want no testimonies from the Apostles, whose doctrine the Doctors of the Church haue receiued, as may very easely bee vnderstoode by that which they haue very notably written and set downe.

1. Cor. 11.

Saint Augustine, a very auncient and faithful Doctor, hath vnderstoode and beleued this holy Sacrament, to bee such as he himself hath

S. Augustine in his 12. Epistle against Adimantus, and vpon Leuit. 7. 9. 57.

B. ii.

expoun.

expounded it, saying after this manner. I may interpret that this Commaundement lyeth in a signe, because the Lord himself made no difficultie to saie, This is my body, when as he deliuered the signe of his body. He taught these things to be saide, as figuratiuely spoken. For, the thing which signifieth, hath commonly been called by the name of that which is signified. S. Ambrose saith. Thou receivest the Sacrament, in token of the flesh and blood of Christ, howbeit thou obtainest the grace of his very nature, and so receiving the bread in this foode, thou art partaker of his diuine substance. And as thou hast receiued in Baptisme the similitude of his death: so likewise hast thou dronke in this Sacrament, the similitude of the precious blood of Christ. Saint Ierome also saith, That as Melchisedech þ high Priest of the most high God did in þ figure hereof in offering vp loaves of Bread and Wine, euen so likewise both Iesus Christ represent the truth of his body and blood.

S. Ambrose
in his Booke
of the Sacra-
ments the 1.
Chapter, and
vpon the 1.
Corin. 11. and
in his Booke
of those that
are dedicated
to the Miste-
ries.

S. Ierome vpon
the 26.
Chapter of
S. Mathewe.

The venerable Maisters of the
Popishe Church.

The Popishe
Church with
the venerable
great Maisters
of Sorbonne.

*Gratian, with his decree, Gregory with his decre-
talles, the greates Maister of the sentences,
S. Thomas of Aquin, Iohn Bonauenture,
Raymond, Peter Comestor, Iohn
Scotus, and many others.*

C In so much, that the bread is no bread, nor
the

The Apostles. Of the Supper.

The Pope

the wine, no more wine, retayning no whit of their owne nature, for they are really conuer-
ted into the substaunce of the naturall body of Iesus Christ, as is most largely and diuinely written in our decrees and Canons: but most singulerly by that reuerend Father S. Thomas of Aquin. *In the third parte of his Summary, and in the fourth of the sentences. In all the whole title of the celebration of Masses extra. And of consecration Distin. 2. And in Clement, of Reliques and the worshipping of Saints. And in many other places.*

The Popes greate Shot & Artillary thūdring and lightning at the inuincible trueth of God.

I Thomas of Aquin am enforced to say this truth, as I haue written in the 3. parte of my Summary, in the 46. Addition the 6. Article, in this sort. Because the Church is grounded vpon Faith and Sacraments, it appertayneth not vnto the Ministers of the Church, to make newe Articles of Faith, or newe Sacraments, neither yet to remoue or take awaie those that are made. For that excellencie and power, belongeth onely to Iesus Christ, who is the foundation of the Church.

The whole Papacy hath listened more to this venerable Saint for the inno- uating and o- uerthrowing of the holy Supper, then for the main- tayning of the holy In- stitution of Iesus Christ. Howbeit you see that he speaketh here like one of Caiphas his schollers.

THE APOSTLES.

D Our Lord Iesus neuer taught vs any such fa-
bles, but hath vterly forbidden vs to belceue the.
Saint Augustine learned a better lesson in the
Schoole of God, saying after this maner. Our
Lorde Iesus shall remaine still in heauen, untill

B.iii.

the

the last day, howbeit his trueth is alwaies here with vs. For his bodie with which he arose againe, must of necessitie remaine in one certaine place, but his truth spreadeth it self euery where, for wee must not thinke, that the forme and substance of Iesus Christ his body is euery where. Wherefore, we are to take greate heede that we attribute not so much to his diuinitie, as thereby to destroy the nature of his humanitie. For it followeth by and by, that whatsoeuer is in God, to be God. And it seemeth to bee a thing very unlawfull, or an offence, to commaunde to eate and drinke his bodie. Wherefore, this is a figuratiue kinde of speach, when as we are commaunded to be partakers of the Death and Passion of our Lord, and soberly and profitably remember that his flesh was wounded and crucified for vs. And the wordes of Iesus Christ are spirite and life. Understande spirituallly, that which I saie vnto you. You shall not eate the bodie which you see, neither shall you drinke the blood which you shal see them shedd that crucifie me. I haue commaunded vnto you a Sacrament spirituallly understood, for it is the spirite that quickneth, the flesh profiteth nothing. Thus wee see what this holy Doctor most largely hath written in many places. And because it shall not seeme to be his opinion alone: we haue thought good to cal to mynde, & set downe y^e sentences of many other holy fathers, as S. Chrysostome for one, saying in this sorte. Christ hath ordeined the Table of his holy Supper,

All that is in GOD, is not God, that is to saye, the humanitie of Iesus Christ is not the very Godhead, for the word was not made fleshe, as a thing turned into flesh, but was vnited to the fleshe, without confusion of substance, and yet for al that God & man is but one Iesus Christ, which alwaies retaineth the very glorious and immortall nature of man.

The Apostles.

Of the Supper.

The Pope

Supper, because that in this Sacramēt, he day-
lie sheweth vnto vs Bread and Wine, as a signe
of his body and blood, and yet the nature of wine
still continuing. Saind Denis, Ireneus, and O-
rigene also, haue al with one consent and accord,
written to the same effect, as may be seene in the
Ecclesiasticall Hierarchie, and in diuers other
Bookes. Neither will wee forget the Nicene
Councell decreeing as followeth. Let vs not
settle our mindes here altogether belowe vpon
the bread and wine which is set on the Lords ta-
ble: but by faith let vs lift vp our minds vnto hea-
uen, and consider, that the Lambe of God which
taketh away the sinnes of the world, is vpon this
holy Table, which is not offered vp in sacrifice by
the Priestes, as they offered beastes. And when we
take his precious body and blood, let vs beleue
that they are signes of our resurrection. We see
here the testimonies of many holy Fathers and
Doctors of the Church: who haue soundly recei-
ued the doctrine of the Apostles in this point,
without wandring frō the true meaning thereof.

Ireneus in his
Book again
Valen. cha. 3.
Origene, vp
the 26. Chap
of S. Mathew
Homel 83.
And vpō Le-
uit. Homel. 7.

The first Ni-
cene Counce
taught very
diuinely, how
we should ea-
the body of
our Lord, and
drink his pre-
cious blood.

THE POPE.

D When as the Priest hath an intent to con-
secrate, saying the siue, or fower wordes (if he
leauē out enim) ouer all the bread that is in
the Market place, or ouer all the wine that is
in the Celler, then forthwith are al the loaves
and wine in the hogshedes conuerted and

The fabulor
Esopē was ne-
uer able to
tel more plea-
sant lying ta-
les, then this
seducer Sco-
tus.

elafius a
learned man
was chosen
biffhopp of
loome the
yeare after
Christ 493.
and therefore
it is eafely to
be feene that
their transub-
stantiation
was not inue-
nted in his
time, neither
yet receiued
into the
Church of
God, as may
manifestly
appeere in his
wrytinges.
This venera-
ble Bede is
not altoge-
ther popish,
because he
beleeueth not
their transub-
stantiation.

transubstantiated into the naturall bodie of
Iesus Christ.

I Gelafius Pope of Rome do in no wise al-
lowe of your transubstantiation: for I will ne-
uer goe frō that which I haue written against
Eutiches and Nestorius the Hereticks in this
sorte. The Sacraments of the body and blood
of Iesus Christ which wee receiue, are diuine
things. Wherefore, we are by them, made par-
takers of the diuine nature, and yet the sub-
stance of bread and wine remayning still.
And surely, the similitude and likenesse of the
bodie and blood of Christ are celebrated in
the action of the misteries. Wherefore wee e-
uidently vnderstand what it is that we are to
feele and taste in Iesus Christ our Lord.

I venerable Bede, will not receiue your
transubstantiation, for I wil not go from that
which I haue written vppon the 22. Chapter
of Sainct Luke, in this sorte. It was the will of
Iesus Christ to put the Sacrament of his flesh
and blood, vnder the figure of bread & wine,
in stead of the flesh and blood of the Lambe,
because he would shewe himself to be the self
same to whom the Lorde had sworne that he
would not repent him, Thou art an hie Priest
for euer.

How euer the
matter is, this
Frier hath
written well
in this point,

I Durhumarus a Frier of Sainct Benets or-
der, doth no whit allow your transubstantia-
tion: For I wil not go from that which I haue
commented vppon S. Mathewe, saying thus.

Wine

The Apostles.

Of the Supper.

The Pope

Wine refresheth and encreaseth the blood, and therefore is not the blood of Christ vnproperly figured thereby, because that whatsoever commeth to vs from him, marueilouslie refresheth and gladdeth vs, and encreaseth in vs all good. Our Lord gaue vnto his Disciples, the Sacrament of his bodie for the remission of their sinnes, and to preserue Loue and Charitie, because that whensoever they were put in minde of that action, they might alwaies make in a figure that which he ought to do for them, and not forget that his Loue. This is my bodie, that is to saie, Sacramentally.

I Adrian Pope of Rome, notwithstanding the ordenaunces of my Predecessors: yet as I haue written in my fourth Booke, I confesse that the Church must vnderstand and knowe that the Church is not Mistres ouer the Sacramentes, but a seruauant: and can no more institute any forme of Sacramentes, then she maie abolishe any of the lawes of God.

and for any thing that I see me thinke that none of all Benet Friers ought to allowe of this transubstantiation, because there was no such thing inuented in the daies of S. Benet, who gaue a better rule the now the use.

This iolly Pope is much like vnto Saule, who although he could do nothing, yet forsooth would he prophesie with the Prophetes.

THE APOSTLES.

E The Scholler cannot be skilfuller nor wiser then his Master, it is sufficient for him that he be as skilful and wise as his Master is. And therefore wee will neither diminish nor yet put to any thing vnto the institution of our Lorde and Master Iesus Christ, vnto whome we will onely giue care,

Math. 10.
Deut. 4. 12.
Iohn. 13.

care, and according to his example (as hee hath commaunded vs) we receiue and administer the holy Sacrament of the supper vnder both kinds of bread and wine, and other wise we dare not do, for feare wee should become Sacrilegers. The Councell of Basile listened more attentively to our Lorde Iesus, whenas it ordeyned that the Laye Fee should communicate in both kinds.

Cyprian in
his Sermon of
penitance
sinners,

And S. Cyprian opposed him selfe directly vnto such a Sacrilegious contradiction of Iesus Christ, whenas hee wrote the Sermon of penitance sinners, saying in this wise. How shall we exhort the people to shed their blood for the confessing of Iesus Christ, if so be we deny them his blood when as they should fight for him? Or, how should we make them capable to drinke the Cup of Martyrdome, without we first admit them to drinke the Cup of the Lord? Howesuer the Lord Iesus and his Apostles, neuer taught nor yet commaunded the bread of the holy Supper to be kept close, or to bee carried about hether and thither. For the Church that is obedient vnto his doctrine neuer doth it, which thing S. Clement right well vnderstoode whenas he sayde in this wise. There must be as many Hostes offered at the Altar, as there are people. For if there remaine any: they are not to be reserued vntill the next morowe, but the Clarkes are diligently to receiue and eate them with trembling and feare.

Origene vpon
the 7. Chap. of
Leuit.

Origene in like maner opposed him selfe against this superstitious fault, which they would haue brought

brought in in his time, into the Church of God, saying thus. The Lorde neuer commaunded the bread which hee gaue vnto his Disciples to bee kept vntill the next morrowe, but said vnto them take and eate. Thus we see howe we should followe and immitate the Church of God, without declyning either from the right hand or yet the left.

THE POPE.

E The Sacrament of the Altar ought to bee receiued of the Priestes alone in bread and wine. But it must bee administred to the Laye people, onely ynder the forme of bread. *Title of the consecrat. distinct. 2.*

And as concerning those that are sicke, the body of Iesus Christ, must very deuoutly, solemnely, & reuerently, be carried vnto them: for, that is the commandement both of God and of his Church.

I Gelasius Pope of Rome, doe oppose my selfe vnto your ordenaunce, and will by no meanes allowe it: for, I will neuer go against that which I haue set downe in writing in the Canon Comperimus, *de consecrat. distinct. 2.* Saying in this wise. We vnderstand that there are some who hauing receiued the body of our Lord onely, abstaine from the Cup: who be cause they superstitiously sinne, are to bee enforced to receiue the whole Sacrament, or els

I am loth to place Gelasius in the number of the Popes of Rome because he opposed himself very much against their blasphemies.

the Apostles.

Of the Supper.

The Pope.

els vtterly to be reiected from it. For, to deuide this mysterie, can not be without great sacrilege.

THE APOSTLES.

he Sacra-
nt of the
pistles had
en a greate
ale longer
ot and wor-
pped, if
ey could
ue cūning-
disfimuled
d hid the
rruptiō and
miserable sub
tion there-
And if thei
ould haue
done, they
ould neuer
ue kept it
Pixes,
ut it was the
ill of GOD
hat it should
ee so hand-
d and all
or the best.
Mark. 16.

F Seeing that Wormes, Myle, and Spiders,
and other vermine eate your Transubstantiated
bread, which being long kept, of it selfe corrup-
teth and putrifieth: it may manifestly appeare,
that the signe of the Sacrament, is not the thing
signified. That is to say, That the Bread which
is a signe (as hath bene heretofore sufficient-
ly proued, and as it was also the Lordes minde)
cannot be conuerted, nor transubstantiated into
his natural body. For this is a most horrible blas-
phemy, that the body of Iesus Christ should bee
subiect to corruption, & the teeth of brute beasts.
Whereupon should ensue, that Iesus Christ
should bee more insufficient, and of lesse power,
then the Goddes and Idoles of the Gentiles.
For they may defend themselues, and speake for
them selues by reason of their workmanshippe,
which by the iust iudgement of God hath blinded
the miserable worlde, making it beleue such a
transubstantiation as was newly forged in the
worldes shoppe. Howbeit, the Church of God be-
ing taught by the holy Ghoste, beleueth farre
more iustly, to wit, That Iesus Christ is risen a-
gaine from the dead, and is no more subiect to
death. For, he is glorified, immortall and incor-
ruptible,

ruptible, and sitteth nowe at the right hand of God his father, and shal not descend from thence, untill he shall come to iudge both the quicke and the dead, and render to euery one according to their workes. And then will he most greeuously punish the Correctors and falsifiers of his word: who haue altered and turned vpside downe, the Institution, forme, and fashion of his holy Sacraments. Moreouer, the sclander of our aduersaries is too too wicked against vs, vniustly accusing vs, saying that we doubt of the power of God: and deny that he cannot conuert the bread into the body of his Sonne Iesus Christ. But in this Article and controuersie of the Supper, we pretend not to dispute of the power of God: which we beleue and confesse to be infinite and incomprehensible. For, herein lyeth onely our whole controuersie: that the will of God is such according to the testimonie of his holy word: by which we clearly prooue, that by fayth, and spiritually wee receiue and eate the very body and precious blood of Iesus Christ, which we confesse to be incorruptible, not subiect to Wormes, nor to bee burnt with fire, which eternall fire is prepared for all such as blaspheme so horribly against our Lord Iesus.

The will a power of G. neuer disagree. God c doe all thin as he is almighty, he best he will not vse his absolute power contra to that that he hath already promise as he hath v led and commaunded, f GOD is not contrary to himself.

THE POPE.

Our holy father the Pope, the most chiefe and especiall president in the Councel at Orleans,

most wicked
kinde of
each, to saie
at the body
Iesus is sub
it to putrie-
tion, to be
ten of beas-
s and to be
burnt. The
like of the
testament,
which was
at a figure of
Iesus Christ,
as neuer so
salt withall,
or it killed as
many as tou-
ched it, Sam.
And by a
more greater
reason should
the bread doe
the like, if it
were transub-
stantiated into
the very body
of Iesus Christ
and therefore
must needs
be confessed
that the signe
of the Sacra-
ment that they
abuse, is not
the thing sig-
nified.

leance, hath ordeyned and decreed, as it is
written in the fifth chapter thereof, That if a-
ny sicke person shall cast vp the body of Iesus
Christ, and that there cannot bee found any
by reason of the lothsomenes of stomacke, to
swallowe vp the said body of Iesus Christ that
is cast vp, that then they shall burne the body
of our Lorde, and the ashes thereof be put a-
mongst the reliques. Againe, if the sacrifice of
the body of Iesus Christ, be lost and perished,
by reason of stalenes, then let it bee burned,
and be restored about the Altar. Moreouer,
if the body of Iesus Christ being eaten with
Myse or Spyders, or being made worth no-
thing, or shamefully bitten, or that the whole
worme be found in it, let it be burnt. How-
beit, if there be any part of the body of Iesus
Christ least that is not shamefully bitten, it
must most assuredly be taken and eaten. Ne-
uertheles, if it be shamefully bitten and peri-
shed by Vermynce or putrification, let it bee
forthwith burnt, and the holy ashes thereof
be reuerently put in and kept amongst the
reliques.

And this is our holy ordinance which we
will haue to be obserued vpon paine of ex-
communication: as we haue very largely or-
deyned and decreed in the sayd Councel, and
caused to be written in the title of Consecra-
tion, distinction the second: but yet more
clearly in the Cateches of our holy Masse.

OF OVR ONLY MEDIATOUR.

*There is one Mediatour of God and men, the man
Jesus Christ: We haue an Aduocate with the
father, Jesus Christ the righteous, and he is the
attonement for our synnes.*

1. Timo. 2. 5.

1. Iohn. 2. 1. 2.

GHis is not the Church of
Christ, which taking away
and chaunging his worde, is
not contented with the suffi-
ciencie of our only Aduocate
and Mediator, Jesus Christ,

the onely God and searcher of the heartes. For,
the Apostles, and after them the whole Church,
reiected al other Aduocates and Mediators, con-
tending them selues with one only Jesus Christ,
who, as the Scripture plainly beareth witness,
prayeth for vs: and as wee may also see by that
which the Doctors of the Church haue written
thereof. And because we may the brieflier under-
stand this Article, S. Ambrose deliuereth the
worde in the name of the whole Church, saying
in this wise. It was wonted to be an ordenary
custome to vse this miserable excuse, saying, that
by their meanes, a man might come vnto God,
euen as men haue recourse vnto Princes by Mo-
blemen

Iohn 14. & 15.
1. Iohn. 1.

Roma. 1.

Hebru. 7. & 9.
1. Timo. 2.
S. Ambrose
vpon the 1.
Chap. to the
Roma.

Augustine
upon the first
Epistle of S.
John 1. and 2.
ea. & against
Armeny 2.
Booke and 6.
chap. 8. and
in his Quin-
tuagenes.
sal. 94. & 108.
Chrisost. in
his 6. Homely
of the profite
of the Gho-
spell, and vpo
the 43. Chap.
of Gene. and
in the 1. Tom.
Homely.
of the 1. chap.
of S. Marth.
S. Ambrose in
his Booke of
Isaac and of
the blessed
life.
S. Augustine
in the last
Chap. of his
Booke of true
Religion, and
in the 5. chap.
of his three &
twentie treatise of Sainct Iohn, and in the 13. and 27. Chapter of his
10. Booke of the Spirite of God. And in the 13. Chapter of his Booke
of the cure and care of the dead S. Epiphanius in his 3. Booke, com-
ment. 1. And against the Colliridians, and in his 1. Booke 2. Tome.
heresie 71. S. Chrisostome in his imperfect worke vppon S. Mathewe 1.
Homely 13. Chapter, S. Ieromes Coment. vpon Ezechiel the 16. chap.

blemen and Earles. Goe too then, is there any
man so mad and so forgetfull of his saluation, as
to attribute the honour of a Prince vnto a Baron
or an Earle, considering that if there were any
such to be found that would dare say so, that they
were worthy to be condemned as guiltie of high
treason: and shall not these men then be found to
be guiltie, who attribute the honour of the name
of God vnto Creatures, & in forsaking the Lord,
honour those that are their fellowe seruants: as
if the seruing of God were a superfluous matter,
and more then needed. And therefore men haue
recourse to the Prince by the meanes of Barons
and Earles, because that in very deede the King
is a man, and doeth not well knowe which of his
Subiects he may safest trust. But for the en-
tring into Gods fauour, from whence nothing
is hid: Because hee knoweth the heartes of all
men, neede not curry fauour at the hands of any
to exhibite our Supplication: saue onely to pre-
sent our selues with a lowly and humble heart.
Thus wee see what this holy man hath written,
with whom many Doctors of the Church agree,
saying that it is sacrilege and blasphemie to haue
any Aduocate, Mediatour, and intercessor, saue
Iesus Christ alone. If there bee any man that
Doubteth

doubteth hereof, let him reade that which they haue written concerning this matter, but especially S. Augustine and S. Chrysostome, who manifestly saith, that although we be full of wickednes, poore and miserable sinners: yet that we stand in neede of no Advocates nor yet patrones, save onely of our Lorde Iesus, by whome alone our prayers are acceptable before God. S. Augustine teacheth vs to honour the Saintes as Creatures, and Vessels of honour, without attributing any thing to them, that appertaineth to God alone, saying, That we must in no wise offer vp our prayers vnto the Saintes that are in heauen, because they cannot searche our heartes, neither knowe they what our business is: and that it is impossible to doe them any pleasure which are aliue, because they knowe not what we doe here in this life. And therevpon he concludeth, that we ought not to dedicate Temples, Altars, nor any other thing to the Saintes: because that they can by no meanes doe vs good. To be short, As we haue but one onely euerlasting God, who will not giue his glory ouer to any ether: Euen so likewise, haue we but one onely Saviour, mediator, and advocate Iesus Christ, by whom we haue and obtayne all things that are necessary for vs.

The Eccle
sticall hist
4. Booke, at
15. Chapter

Isaiah. 42.

C. i.

THE

THE POPE.

G



It is ordeined and decreed by the great Bishop, the head of our mother holy church, that Iesus Christ is not our onely Mediatour : But also the Vir-

gine Mary, and all the Saintes in heauen. And therefore we ought to pray and cal vpon them in our necessities : as our Mediators and Intercessors betweene God and vs. For, by their prayers and merites we may obtaine heauen, for, hee that hath to doe with a Prince, doeth first come to some of his house, to speake for him: because he himselfe alone should not be repulsed. Euen so the Virgine Mary our Aduocatrix, and all the Saintes of heauen, speake for vs vnto God, and pray vnto him for our necessitie, and God neuer refuseth the Saints, because that their merits are of great vertue and power. And therefore, they so doing, wee cannot do amisse : As it is written in the title of the reliques and veneration of Saintes, and in other places of the holy Canon law. And namely the prayer of Master sainct Claude, is most singuler & acceptable before God: next vnto the holy praiers of the virgine Mary our chiefe Aduocatrix.

I Iohn Gerson wil not go from that which I haue written in my first part of the examinations of doctrines, saying after this sort. The first

should then
followe that
the Creatures
should know
mens hearts,
which is very
false, for there
is but one
God who is
the searcher
of the secrets
of men.
Psalm. 7.
Rom. 8.

Note.

Whosoener
would see the
Prayer of S.
Claude, shall
finde it most
singuler, and
worthie to be
learned by
heart for the
preseruing of
them from
the Feuer
quintene.

This Scholler
of Caplas
hath procee-

first trueth should be so firme, as that the simplest man without authoritie, may be so excellently learned in the holy Scriptures, as that we should sooner beleue his assertion in the cause of instruction, then the Popes doctrine. For it appeareth that wee ought rather beleue the Gospell, then the Pope. If then a man teacheth any truth contained in the Gospell, whereof the Pope hath no skill, or maie greatly erre: it is manifest, which of their Iudgements we ought to preferre. And if it should so fall out as that a generall Councell should be celebrated, whereat such a wel learned man should bee present, if so bee that the greater parte should by malice or ignoraunce decline and goe against the Gospell: such a

Lay man might well oppose himself against the saide generall Councell.

And this also maie be proued
by the Canon Pudenda

24. *Quest. 1. & in the*
canon si Papa di-
stinct. 40.

ded a good
Scholler in
his School
for he con-
stantly vph-
deth that the
Bisshopp of
Rome is w-
out fault, and
cannot erre.
And yet there
was an when
a Pope, one
Pope Hilde-
brand, an En-
chauntor,
Pope Sylue-
ster the 2. po-
sessed of a
Deuill, and
other Pope
that held th-
soules were
mortall: by
these we ma-
perceiue wh-
ther the Po-
pes erred or
not.

C.ij. OF



OF PURGATORIE.

n. 5. 24.

Verely verely I saie vnto you, he that heareth my worde, and beleeueth on him that sent me, hath euerlasting life, and shall not come into damnation: but is escaped from death vnto life. Wee haue redemption by his blood, euen remission of sinnes, hauing reconciled al things vnto himself, hauing set at peace by the blood of his Crosse by himself, both the things in earth, and thinges in heauen. God hath sent his Sonne to be the satisfaction for our sinnes, Who hath loued and washed vs from our sinnes in his owne blood.

Coloss. 1. 14. 20

John. 4. 10.

Ysaia. 4. 5.

H



THE true and faithfull Church of Iesus Christ, both knoweth and vnderstandeth his worde: which speaketh but of two wayes, to wit, of heauē, and of hell.

Math. 25.

Heb. 11. 1.

Coloss. 1. 1.

1 Peter 2. 1.

John. 1. 1.

And whatsoeuer he be that shall deuise any moe, shall neuer enter nor goe into the goodnesse of them. For, we beleue and confesse that there is none other Purgatorie, saue the onely precious blood of our Lorde and Sauour Iesus Christ, who of himself hath purged our sinnes, and wee are redeemed by his blood, hauing euen full remission of them. For, he that hath loued vs, hath
fully

fully and wholly washed and cleansed vs, being sent of God his Father to bee the satisfaction for all our sinnes. And as concerning the wordes of Saint Paule where he saith, That the fire shall trie euery mans worke what it is. This fire is falsely vnderstood of Purgatorie. For, the Apostle in that place, speaketh of the fire of tribulation, of the Crosse & persecutions of this world, by which the Lord trieth those that are his. And to proue this to bee so, Saint Augustine hath very faithfully explained this text in many places, saying after this maner. There are some which beleue that all such as haue not forsaken the name of Christ, and were Baptized in his Church, and not cut of from it neither by Schismes nor Heresies: that in what sinnes soeuer they haue liued which they haue not wyped awaie through repentaunce, nor yet redeemed by almes deedes: but haue continually perseuered in them vnto their liues ende, shalbe saued by fire. Albeit that this fire, according to the greatnesse of their sinnes, shalbe continued but yet not euerlasting. But me thinketh that they which thus beleue (and yet bee Catholiques) are deceiued by the goodwill they beare to such, whom they are loth should perish. For the holy scripture if we looke throughly into it, aunswereth vs after an other maner. Thus we see that this holy Doctor saith, that they which beleue this Purgatorie deuised contrary to y word of God, are deceiued by a certaine good will & compassion they beare to men.

1. Cor. 3. 13.

S. Augustin
in the 28. ch
of his Enchi
to Laurence
and in the 2
chap. of his
Booke of th
Citie of Go
And in the
chapter of h
treatise of
faith & wor

Thei that be
leue that
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fire of Purga
torie are de
ceiued by an
humain goo
liking, be
cause they v
derstande no
the scriptures
which speake
nothing but
of the sufficie
purgatio that
was made by
the onely pre
cious blood
of Iesus Christ

Apostles.

Of Purgatorie.

The Pope.

THE POPE.



VR Mother holie Church doubteth no whit of a temporall and materiall fire that burneth in Purgatorie, which purgeth and cleanseth finnes,

the fault of which onely is forgiven, but not the paine. Let every man therefore be assured, that the holy Scriptures beare witnessse of fower waies: to witt, Heauen, Hell, Purgatorie, and Lymbus. And whosoever it is that will not beleue these fower places to be, shal not escape their domes. For S. Paule, that greatesse witnessse of the truth, would in no wise hide this secreete from vs, whereas he saith, that the fire shall trie every mans worke what it is, and shalbe saued by fire.

I Raymód, Preacher of the Popish Church, will not set my self against the faith of Purgatorie. Neuerthelesse, I stedfastly beleue without doubting, that GOD pardoneth not finnes by halfes, but that by his grace he pardoneth all or none. I say not this of myne owne head, for it is written and allowed by the holy Canons, according to the testimonie of the glose: *vpó the Chapter Maiores causas, de baptismo & eius effectu extra.* where it is said, That the great goodnesse of God pardoneth

Rom. 8.1. Iohn. 1. & 4. Hebr. 1. where it is saide that the blood of Iesus Christ is a sufficient and full purgation, satisfaction and remission for all our finnes: which God wholly forgiveth vs and not by halfes, for the loue of his Sonne Iesus Christ.

not

not by halfes . For, when we come vnto God with weeping and teares , he forgiueth all or nothing.

THE APOSTLES.

I Wee reade that when Satan came to tempt Iesus Christ in the Wildernesse, he alleaged the testimonies of the holy Scriptures, howbeit he falsely enterprited them, because he would haue deceiued him . But he who answered so fully, hath thereby also taught vs how to answer in his name, and that we should render a reason of our faith to all those that shall aske vs thereof. And therefore we saie that this place of the Prisoner that would not agree with his aduersarie, is vnderstood of the reconciliation and agreemēt which ought to be betwene them that are in sute one with an other. For, so haue the holy Doctors expounded it without making any mention of Purgatorie, to wit, Ambrose, Chrysostome, Hilary, and Theophilact . And as concerning the text which speaketh of the sinne against the holy Ghost, S. Chrysostome thus enterpreteth it, saying. Seeing that this sinne is not pardonable, you shalbe greeuously punished for the same both in this life and in the life to come. Wherefore, it is a vaine thing to deuise a Purgatorie vpon these wordes, which speake onely of the forgiuenesse of the fault and not of the paine. But your Purgatorie is only inuented for y paine. The Booke

Math. 4.
1. Peter. 3.
Math 5.
S. Ambrose
vpon the 12.
Chapter of
Luke.

S. Chrysost. in
the 10. Chap
vpon his 5.
Homely of S
Mathew.
S. Hilary and
Theophilact
in their Ca-
nons.

S. Chrysost. in
the 12 Chap.
of his 24. 110

y vpon S.
 hewe.
 Gregory vp-
 the 29.
 ap. of Iob.
 in the 17.
 ap. of the
 Booke of
 Morales
 in the
 pons, the
 Iustin.
 Ierome in
 Epistle to
 Ieromas, &
 the preface
 the Prou. &
 the Pro-
 ue. galea-
 Augustine
 the 36. cha.
 ed 18. Booke
 the Citie of
 God, and in
 2. Booke
 Christian
 Strine.
 the 59. cha.
 the Coucel
 Laodice.
 Ciprian in
 his Sermon of
 death.
 Booke of wise
 me. 3. 4.
 Ambrose in
 the 2. chap. &
 Tome. of
 the benefite
 that cometh
 by death.

of the Machabees is not Authentickall nor yet
 receiued as Canonickall with the Hebrewes, for
 it is set in the number of the Apocrypharies, as
 all the holy Doctors, Augustine, Ierome, Gre-
 gory, with the Councell of Laodicea confesse
 them not as Authentickall Bookes, nor yet to bee
 of authoritie to proue any thing that is in con-
 trouersie. Moreover, if we diligently search the
 holy Scriptures, wee shall finde that the fire of
 Purgatorie was deuised in the Shopp of Satan,
 who striveth to make boyd the great power and
 merite of his precious blood of Iesus Christ. And
 to proue it so to be, The auncient Doctors haue
 testified it in their expositions, neuer making
 mention of once confessing this fire of Purgato-
 rie: but haue written and taught all to the con-
 trary. And especially S. Augustine writing to
 the Macedonians in his 54. Epistle saith thus.
 There is none other place to correct maners but
 in this life. For after it, euery man shall receiue
 according to that which he hath purchased here
 in this world, the mercie of God releuing those
 that repent. But to repent in the world to come
 auaieth nothing. And in the 9. Chapter of the
 13. Booke of the Citie of God it is said, That the
 soules of the godly which are seperated from the
 bodies are at rest, and that we ought not to doubt
 thereof. But that the soules of the wicked are
 punished, untill such time as the bodies of the one
 shall rise againe to eternall life, and the bodies of
 the other to eternall death, Sainct Ciprian also
 was

was of this opiniō, saying after this maner. We must not thinke the death of the wicked to bee of the like condition with the death of the godly. For the godly are called to rest and ioye: and the wicked to paine and torment. A suddaine and a present safe deliuerance is graunted to the faithfull, and present torments to the faithles. Moreouer, these holy Doctors, Ambrose, Jerome, and Chrysostome, not gainesaying these aforesaid, are all of one accorde with S. Epiphanius, saying in this wise: There is neither Fasting, Almes, Repentaunce, righteousnesse, nor good, nor ill, that auaileth or noyeth vs any thing after death. For then, there shall be no more place left for repētance, nor any effect of satisfaction. Here we see what y^e faithful Church & her godly Doctors beleue, whom they haue done great wrong to condemne and curse as Heretiques. This is not to hono^r the Saintes, and to haue them in minde to immitate and follow them. Whereupon we conclude: That the Cauncell of Tolete is able to testifie, whether we doe ill or no, in not praying for the dead. For, it forbiddeth them, as things inuented both without profite and fruite.

S. Jerome v.
the 4. Chap.
the Galat. a
vpon the 6
Cha. of Isai
and in the
Chap. of th
Tome. of E
clesia.
S. Epiphan
in his 2. Boc
1. Tome. 59.
heresie vpo
the Canticle
S. Ciprian in
his 1. treat. a
gainst Dem
S. Chrysost.
his 2. Sermon
of Lazarus.

THE POPE.

I We haue three euident testimonies in the Scripture, which assure vs most certainly of the fire of Purgatorie. And first, that that is written of the Prisoner which would not a-

Math. 5.
Luke. 12.
gree

gree with his aduersarie, should not come out of prison, vntill such time as he had paide the vttermost farthing. Which can no waies bee vnderstood but of the prison of Purgatorie: in which he must paie the vttermost farthing before he come out. Moreouer, the sinne against the holy Ghost is neither pardoned in this life nor in the world to come: whereupō must needes ensue, that some sinne is pardoned in the world to come. Lastly, the Authentickall Booke of the Machabees saith, that it is a very wholesome deede and thought to pray for the dead, that they might bee pardoned of their sinnes. Thus ye see how diuinely Purgatorie is approued: and through long and auncient custome receiued by our mother holy Church. Wherefore, all this well considered, we are to stand in doubt nothing at all, but praie vnto GOD, to saue vs by this holy fire of Purgatorie: from which we shall soone bee deliuered by the celebrating of our most holy Masses, Anniuersaries, Oblations, Vigiles, Commādaces, Praiers, and Almes, Amen.

THE COUNCEL OF TOLETE.

Notwithstanding all that, that hath been before saide, wee which are assembled at the Councell of Tolete haue ordeined and decreed

th 12.

Machabees.
is is a sub-
invented
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ng water
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r hath a ve-
all name.

The Apostles.

Of Purgatorie.

The Pope

creed this present ordenaunce, which we will to be holden firme and stable for euer.

This then is the thing which we comaund, that they whom God calleth out of this life, shalbe caried to the earth with the singing of Psalmes onely by those that are singing men and Choristers. For, wee vtterly forbid that Prayer at Burialles, which was woonted commonly to bee sung for the dead. Let it suffice that the bodies of Christians bee serued with diuine Songes in hope of the Resurrection. This is written in the 3. and 22. Chapter and 23. of the saide Councell of Tolete, and also decreed in the decree of Gratian,

I Panorme a Cardinall of Rome wil not be against the Popish ordenaunces. Neuertheles, as concerning matters of faith, the words of a Lay man ought to bee preferred before the saying of the Pope: if so bee his wordes haue more probabilitie, and better authoritie out of the old and new Testaments, then the Popes. As I haue set it downe in the

Chapter *Significasti*
extra de elect.

This holy Councell is to be obeyed, following it comaundeth according to the will of God. The Prayers then for the dead, are vaine & idle thing and so consequently founded in sinne, because wee must yeeld an accompt vnto God for euery idle worde.

This venerable Sir is much like Caiphas, who spake right well: but it came not of himself.

OF



OF CONFESSI- ON VNTO GOD.

*I haue made my sinne knowne vnto thee, and haue
not couered myne offence.*

*I will confesse my fault vnto the Lorde against my
selfe, and thou hast taken away the guiltines of
my sinne. Psal. 31.*

*Against thee onely haue I sinned, and done euill
in thy sight. Psal. 51.*

*Be merciful to mee O God a sinner, who went away
iustified to his owne house. Luke. 18.*

THE APOSTLES.

K **T**he holy Scripture clearely tea-
cheth vs, that it is not necessary for
one to cōfesse his sinne to any man,
and consequently, that such confes-

L. 31. & 51.

sion is deuised without the commaundement of
God, vnto whome alone wee must confesse our
sinnes, because we offend against him alone, and
against his holy commandements. In very deed
S. James biddeth vs confesse our sinnes one to
another. But wherefore doe my white boyes, the
thorne rable of Popish Priestes call them selues
by the name, one to another? They that are not
starke blinde, may right well see that S. James

nes. 5. 16.

in

in this place, speaketh of the reconciliation of one neighbour with another, as S. Paul very well meant, whenas he sayd: forbearing one another, and forgiving one another, if any of you haue any quarrell one against another: euen as Christe hath forgiven you, euen so doe you also. Howeuer, it is not vnknownen, that Auricular Confession was brought in by menne, without the worde of G D, and was vsed at Constantinople, vntill such time as that it gaue occasion to breed whoredome, wherevpon, Wectarius, Bishop then of that Sea, vtterly abolished it, and as we also reade in Histories, none were bound to buzze his Confession in the Priestes eare, before the time of Pope Innocent y third. And therefore not resting our selues vpon men, wee will confesse our synnes to none, but vnto God alone. For the Apostles, and all the whole Church of God after them, neuer did otherwise: as by y testimonie of many holy doctors may appeare. But especially S. Augustine, who sayth after this maner, what haue I to doe that men should heare my Confessions, as though they were able to heale myne infirmities. This is a curious kind of dealing for any man to looke into the life of another, and him selfe very slouthful and negligent to amend his owne. Why should they desire to heare what cōdition of life I leade, seeing they will not heare mee tell them of their state, and condition of life. Saint Chrysostome also was not negligent, when as hee aduertised

Colos. 3. 13.

25. Cha. of 1. Booke of the Tripart. historie.

It is not above 300. y. res agoe th the Pope of Rome enforced his Papstes to come to auricular confession, in the daies of Innocent the 3. or a li before about the yere 1110 they were n bound to come to thi Popish auricular confession.

S. Augustine in the 2. chap. of his 10. Booke of Confessions,

Chrisosto.
pon the 12.
nap. to the
eb. 3. Homel.
id in the 4.
ome. Ho-
ely 41.
Chrisosto.
pon the 51.
fal. Tome. 2.
nd in his
ermon of re-
entaunce.
ome. 2. And
f the incom-
rehensible
ature of
God. Homel.
and in the
. Tome of
azarus, and
n the 12. Ho-
nel. of the wo-
nan of Cha-
naan.
ezech. 20.

Galat. 1.
Jerome vp-
pon the 86.
Psalm. Tome. 1.

vs at large, to the ende we should not bring our
consciencs into such thralldome as God would
not tye vs vnto. For thus he sayth, confesse thy
sinnes, that thou mightest haue them cleansed. If
thou be ashamed to tell another that thou hast sin-
ned, then say alwaies to thy soule, I bid thee not
confesse thy selfe to thy fellowe Seruaunt, who
will reproche thee. But confesse thee to God a-
lone, who will heale thee. It is inough that God
alone doe see and heare thee. I woulde not haue
thee confesse thy selfe to a man, who after may re-
proch and defame thee in publishing thy faultes
abroad. But let God see thy woundes who is an
excellent Physicion. Thus we see how these good
Doctors haue taught vs, who haue obeyed and
confirmed them selues to the doctrine of the A-
postles: whome alone, and none others besides
them, will we beleue and follow. For, they haue
deliuered to vs the holy pure worde of GOD,
which being very perfect, teacheth vs sufficiently
whatsoever is necessary for our saluation. And
therefore there is no man be he neuer so holy and
learned, no not the Angels in heauen, can declare
or commaund vnto vs any other thing, then that
which the holy Prophetes and Apostles haue di-
uinely written and set downe in the Authentickall
Bookes.

THE

THE POPE.

K V R holy father the Pope, hath enioyned and commaunded euery man that is of yeres of discretion to confesse him self once a yere at least to God, and to the Priest, as to his Lieutenant, all his secret and open sinnes, with good deuotion, repentance and contrition. Otherwise, our saide holy father, declareth & pronounceth all those to be pernicious heretiques, that are rebellious and disobedient to this his present ordenance, by which he reserueth to his holy Apostolike see certain great and hainous sinnes that are to be known and absolved by his authoritie & power alone, aboue any of the rest of the other Bishops. And reserueth also vnto the Bishoppes moe sinnes to be knowne and absolved then to the poore priestes, who haue lesse power and authoritie, as is more at large conteyned and recited in the holy decrees and Canons, but especially in the chap. *Omnis utriusque sexus de pœnitentia & remissione extra*. Moreouer, euery Bishop and Curate, must compell euery yere, at Easter at least, al of his Dioces & Parishioners, to come before them, or their Lieutenants and Vicars, to make a full, whole, and generall confession of all their secret and open sinnes. And they to enioyne them such penance and satisfaction, as they knowe to be most



Fuery Popi Priest is the Gods lieutenant that Paule speaketh of in the 2. to the Cor. the 4.

The Pope hath a preeminence aboue his Bishops, and the Bishoppes aboue the Priestes, & euery of these are knowne by their fruites Math. 7. Wee neuer read that euery Iesus Christ enforced any man to beleue him, or to confesse himself vnto him, neither yet that euery his Apostles so did. Against the Psalmist. 119.

he Popish
iestes are
ot called
ne another,
ecause they
ere not so
amed when
ey were
aptized.

most necessary and expedient for their soules
health. But, if it so fal out as that the Parishio-
ners will not obey their Ordenaries, our mo-
ther holy Church willeth and commaundeth
them to be expulsed and excommunicated as

Iudas was, because they will not obey the
commaundement of God, which

S. Iames reciteth vnto vs,

saying. Confesse your

sinnes one to

another.

THE



OF THE CHVRCH.

The house of the liuing God, is the Church, the pillar and ground of the trueth. 1. Tim. 3. 15.

I



We beleue one holy, Catholique, and vniuersall Church, the house of the liuing GOD, washed and cleansed in the precious blood of his head, the onely spouse Iesus

1. Timo. 3³

Christ. And we beleue none other head but him:

Coloss. 1.
Ephes. 1. 1

For, all the rest that are founded in him are his members incorporate vnto his church: in which, by his iust iudgement he permitteth, that Antichrist, sitting in the Temple of God as GOD, should shewe him selfe to be God. For he hath exalted him selfe aboue all that is called God, or that is worshipped as God. Now we see why he hath bene so bold through the cunning of Satan, to dispense against the Gospel, and to overthrowe the holy commaundements of God, and of his word, which we beleue to be euerlasting. Howbeit, he that fighteth against it, making him selfe the vniuersall head of the Church, declareth him selfe to be the aduersarie thereof, and the very manifest and open Antechrist: as after many testimonies of the Scripture, S. Gregorie him selfe hath yeelded a verie good aduertisement

2. Thess. 2.
Daniel. 7.

Esay. 40.

S. Gregory in
his 76. Epistle
and 4. Booke
to Mautice, &

D. J.

thereof,

his 188. Epi-
le and 6.
ooke.
Hilary a-
gainst Aux-
ncius.
Barnard in
is 33. Sermon
upon the
anticles.
And in his
sermon vpon
the couerlion
of S. Paule.
Augustine
in his 50. Ho-
mely vpon S.
John.
Origene in
is 2 Homely
vpon S. Math.
Cano. Puden-
a. 24. 2. Ca-
to si Papa.
ustin. 45.
Augustine
in the 2. chap.
of his 3. Booke
of Baptisme

thereof, saying : That it is sacrilege, and the pre-
amble of Antechristes coming, to make him selfe
the vniuersall Bishop of the whole Church. For,
as he saith, If he that is called vniuersal falleth,
then must the Church come downe headlong.
And in following the same purpose, hee conclu-
deth thus. I dare boldly say, that whatsoeuer hee
is that calleth him vniuersall Bishop, or desireth
to be so named, is the forerunner of Antechrist, be-
cause he proudly taketh vpon him selfe more then
the rest. Here we see howe God at this present
permitteth the deuclish sleightes of the man of
sinne to bee layde wyde open by those meanes,
wherewith he thought * to defende and shrowde
him selfe, which thing we are able more at large
to shewe, as well by the testimony of the word of
God, as also by the exposition of the holy Doc-
tors of the Church. Nowbeit the faithfull reader
that shall accept of this my poore travell, may
haue recourse vnto the sayd Doctors, whome we
haue especially coated in the Margine.

of his 3. Booke of Baptisme * The Pope, in making himself the vni-
uersall Bishop of the Church, sheweth himself to be Antechrist.

THE P O P E.

Augustine
saith, that if
Iesus Christ
haue the keies
of Peter only,
that the
Church hath
not the keyes
after him. But

I V R holy father the Pope, is or-
dyned of God, to be the vniuer-
sall head and Prince of this holy
church, hauing receiued the keies
thereof, with full & incomprehensible power,
to bynde, and lose, to pardon and retaine all
sinnes. And that in such sort, as that there is

The Apostles.

Of the Church.

The Pope

no man which once dareth say, why doest thou this or that. For, this is an vndoubted and an inuincible trueth, that our holy Pope, the great Successor of Saint Peter hath such power and authoritie, as that hee may iudge the whole world, but to man may iudge him, for his power is so great and wonderfull, as that he may dispense against the Gospell and word of God, and so consequently against the Apostolike doctrine, and also the lawe of nature, as is very largely set downe and described in the holy decrees and Canons, in *Cano. lector. Cum glos. 34. distinct. Cano. Presbyter cum glos. 82. dist. Apostolorum. 17. quest. 4. Cano. si quis distinct. 40. Cano. si Papa distinct. 26. & eadē cano. satis cano. simplici cano. incipitis.* Herein wee may beholde the greate iudgement of God according to the 7. of Daniel, and the 2. to the Thess. 2. Here is the greate Artillarie of the Pope against the the Gospell.

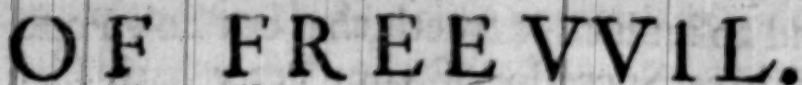
as he aunsw
red for all, f
he receiued
the keyes wi
all. Homel. 1
and 124. and
in his 50. Ho
mely vpon S
Iohn.

The Pope
hath so dispe
sed against
the Gospell, a
that it is at
this present
buried, and a
it were clere
ly abolished
in his Church.
Herein wee

may beholde

D.ii.

OF



Verely, verely, I say unto you, that whosoever com-
mitteth sinne, is the seruant of sinne. It is God
which worketh in you both the will and the
deede, according to his good Will and pleasure.
We are not able our selues, as of our selues once
to thinke a good thought, but our sufficiencie
commeth from God.

Corin. 5.

THE APOSTLES.

M Creupon wee may iustly an-
 swere that, which S. Ierome
 writ against Pelagius, saying.
 The Philosophers, the Patri-
 arkes of all heretiques, haue by
 peruerse doctrine stayned the puretie of the
 Church. Moreouer, for breuities sake, it shall suf-
 fice that we alledge S. Augustine, with whome,
 many other Doctors, who detested the error of
 Pelagius which our aduersaries so rashly defend.
 For thus it is said, let vs not consent vnto them,
 which most proudly goe about to exalt and set vp
 Free will, in doing whereof, they doe more hurt
 then good, going about nothing els but to ouer-
 throwe mankind. But let vs humbly consider of
 that which the Apostle saith, It is God that wor-
 keth

Gregory vpon the 7 Psal.
Barnard in his Booke of

The Apostles.

Of Freewill.

The Pop

keeth in vs the will and the deede, according to his good pleasure. Let vs giue thanks vnto our Lord and Sauour, who without our workes going before, hath healed our sores and wounds, and reconciled vs vnto God, redeemed vs from captiuitie, brought vs out of darknes into the light, and called vs from death to life.

Freewill, as in the Homilie of the Annuntiation, the Virgine Mary. 1. Corin. 2. Tit 3.

THE POPE.

M



EE constantly defend and confesse Freewill, not onely in the state of Innocencie, but also in the corrupt state of sinne. For it is written, that God made man iust &

Ecclesiast. 15

S. Augustine faith in many places, that we haue freewill to do ill & the 13. sermo of his Booke of the wordes of the Apostles. Freewill is the heresie of Aristotle, & all those which make it the buckler of the faith.

righteous, and leaft him in the hands or power of his owne counsell, to doe what him listed. Infomuch, that man being thus notably endowed with this noble freewill: may of him selfe, and of his owne motion, do either good or ill, and merite the first grace of congruetie, as it is more at large set downe by our master of Sentences, and by those which haue handled it.

D.iii.

OF

OF MARRIAGE AND VOWES.

Corin. 7.

Hebru. 13.

Salma. 22. 25.

*It is good for a man not to touche a woman. Ne-
uerthelesse, for the auoyding of fornication, let
euery man haue his wife, and euery woman her
husband. Mariage is honorable among al men,
and the bed undefiled. But whoremongers and
adulterers God will iudge. I will prayse thee in
the great congregation, and paye my vowes in
the presence of those that feare thee.*

THE APOSTLES.

Hebru. 12.

N



*Saint Paul a vessell of election,
assureth vs that mariage is ho-
norable, and the bedde undefiled:
And your saint Peter saith the
cleane contrarie, to wit, that ma-*

*riage can not be but uncleane and beasly un-
cleanes, nowe whether of these two shall we say
to be a false witnes? And first as concerning S.
Paul, wee are most sure that his testimonie pro-
ceedeth from the spirite of God, and therefore we
credit him rather then your holy father, although
he sit in the Temple of God as God, shewing
himselfe to be God: of which God, Paul him self
hath forewarned vs to beware, foretelling by the
holy*

*S. Paule can
not be a false
winnesse as
the Pope is.*

holy ghost, that in the latter dayes some shall depart from the faith, giuing heed vnto spirites of error, and doctrines of devils, which speake false in hypocrisie, hauing their consciences seared with a whot yron, forbidding to marry. Now the Church of S D D, neuer learned of Iesus Christ, nor yet of his Apostles, to forbid any one marriage, sauing such as are named and spoken of in the 18. of Leuit. And therefore we will neuer receiue such deuillish doctrine: for, the holy Apostles were married, & such as lawfully succeeded them, as appeareth by the writings of saint Clement against those which despised marriage, saying after this wise. Will they also find fault with y^e Apostles? S. Peter and Philip had wiues and married their Daughters. Moreover, many Councils intending to foliowe the doctrine of the Apostles, neuer forbade the marriage of Priestes and Ministers of the Church, But excommunicated all such as went about to set vp such deuillish inuencions and doctrines. As the Councils of Nycene, Gangres, Constanti- nople, Auticire, and the Canon of the Apostles. Shall we nowe accuse and condemne these ho- ly Fathers and Doctors, and the whole Church and their good Councils, to iustifie your holy Pope & his ordenances? Are you able to proue, that he was euer a more honest man, and more en- lightened with the spirit of God, then all the A- postles and auncient Doctors of the Church? Where is that able man to bee found, that can

1. Timo. 4. 1. 2

2. Corin. 4.

Euseb. in the
27. Chap. of
his 1. Booke.
S. Clement in
the 7. Booke
of his worke.
In the 14. cap
of the 2. Booke
of the v. par-
tite historie.
Cano. v. cen-
31 dist. Cano.
si quis dist 21
Cano si quis
virorum dist
30. Cano. euc-
niam dist 31.
Cano quid in
dist. 27. Cano
of the Apo-
stles, Chap 6.
Reade the hi-
stories, and y
shall finde
that in the
daies of King
Lewis the 2.
that Priestes
were married
in Fraunce.

justly condemned them, as hauing erred and lost the sayeth. And that God hath sent your great Bishoppe to reprehensive them, and vtterly ouerthrowe whatsoeuer they haue godly builded vp. Wherefore, vpon this matter of mariage which they so lewdly haue forbidden: we conclude with S. Ambrose, that virginities may better be desired: then commaunded: For as it is sayde, those thinges which are not in vs to doe, are rather to be desired then commanded.

Now as touching deuised vowes, which are somewhat agreeable with the ceremoniall vowes of the auncient Lawe: it is most sure, that Iesus Christ being the ende and fulfilling of the Lawe, hath deliuered vs from them aswell, as from the rest of the sacrifices. According then to the doctrine of S. Paul, we reast in the libertie wherein Iesus Christ hath set vs, without farther binding vs to mens bondages. And therefore if wee make any vowes or promises vnto G D, they must haue their ground from his worde, that hee may like and allowe of them. For, whatsoeuer is not of sayth, is sinne. That is to say, That whatsoeuer we doe of our owne heads thinking that we doe well, and haue not the warrant of Gods word for it, we say it to be altogether sinne, and displeaseth God. This thing being well considered, we affirme with S. Ambrose, and say, that no man is to be enforced, because that being forbidden, the thing that is lawfull, he of himselfe, falleth into vnlawfull matters.

THE

igene in

23. Homel.

on S. Math.

Ambrose in

11. Booke of

virgines.

om. 10.

tes. 5.

ulat. 5.

om. 14.

Ambrose

on the 7.

chap. of the

Corin.

Augustine

the 2. Chap.

his 6. Book

Cōfessions,

in the 40. &

of his Book

Virginities.

Cyprian in

e 11. Epistle

his 1. Book.

he 8. Coun.

Tolete, of

angres in

alatia & the

council of

causiq.

THE POPE.

N O V R mother holy Church, according to our holy Father her vniuersall head, rightly considering that mariage cannot be but vncleane and filthy: hath therefore iustly and holily forbidden Priestes, Deacons, and Subdeacons to marrie: for, they are bound to the vow of Chastitie, from which no man can loose him selte. Moreouer, our sayd mother holy Church hath ordeyned many lettes, by which men are stayed from mariage, as naturall and spirituall affinitie. For Cousins cannot marry with their Cousins, nor the Godfathers with their Godchildre. There are also certen reasons, wherein mariage is not tolerable, as is most at large set downe in the holy Decrees and Canons, as in the *Canon affini. cano. multum 35. q. 2. cano. non oportet cano. omnium placet distinct. 32. cano. interueni. cano. placuit. cano. licite, 35. q. 2.*

In the 4. Sentence, dist. 7 cap. 4. Canon cum societa 27. quest. 2.

Cowfins lawfully marrie Cowfins, as well by Gods lawe, as by the Ciuil law Leuit. 18. and in Iustin institutions of Mariage. filiorum fratrum.

As concerning Vowes, our Mother holy Church ordeyneth and commaundeth that they be made vnto G O D without offence. There are many vowes, howbeit there are three principall and substantiall, to wit, pouertie, chastitie, and obedience. And whosoever voweth any of these, is bound for euer to keepe all his life long, as is most marueylously

lously and diuinely recited by our great Master of the sentences.

This Pope
was a
Christian for
he member,
s many at
his daie are
or the gutt.

I Pope Pius, furnamed Syluius, say and vp-
hold, that of very right and for good cause,
mariage hath bene forbidden Priestes. But
yet that for a farre better cause it ought to be
restored vnto them.

OF



OF FASTING AND OF MEATES.

Turne unto me with your whole heart, in fasting, Ioe. 2.
teares, and mourning. Meate maketh vs no
Whit the more acceptable vnto God: for, if wee 1. Cor. 2.
eate, wee haue no whit the more by it. And if
we eate not, we haue no whit the lesse by it. But
see that the power which you haue bee not an
offence to them that be weake.

THE APOSTLES.

O



THE Church of God misli-
keth not of that fasting that
is bled according to y word:
for the Lord forbiddeth vs to
opprelle our stomackes with
Gluttony and Drunkennes:

Luke. 21.
Rom. 14.

And S. Peter telleth vs, that Sobrietie is the
waie to withstande Satan. Neuerthelesse, wee
make no accompt of the superstitious and phan-
tasticall fasting, that would depriue vs of the li-
bertie that is in Christ Iesus. We assuredly co-
fesse, that Iesus Christ, his Apostles, and all the
Church fasted: but we finde no limited and defi-
nited time, nor no difference of dates, ne yet any
forbidding of Meates, the forbidding of which

1. Peter. 5.

Galat. 5.
True fast God
alloweth.

he Apostles. Of Fasting and of Meates. The Pope.

Timo. 4.
Corin. 10.

Athanasius
the 13 cap.
of his Booke
of expositiō.
pō the Heb.
1. 15.

the 10. Chap.
of the 1. Book
of the trypar-
te historie.
the 1. Chap.
of S. Ierome.
Comment. vpon
Malachy

the Bracar.
cō. 2. diff. 30.
the 3. and 11.
chap. of the
Book of the
ecclesiasticall
istorie.
Irigene vpon
Leuit. the 6.
chap. and 10.
homely.

Augustine
vpon Ecclesia.
naners.

Augustine
in his 86. Epi.
to Iulian.

(as S. Paule saith) is the doctrine of Demilles.
For, it was tollerated in al times to eate al mea-
tes that were sold, without asking any thing for
conscience sake. Sainct Athanasius plainly
saith, that they which forbear Meates haue as
greatly profited as they which seperate themse-
lues from the true faith. Sainct Spyridon the
Bishopp of Cypres said: That he durst eate meat
freely in Lent, when others did forbear it, be-
cause he was a Christian. Sainct Ierome wrote,
that we must not decline either to the right or yet
to the left hand. But to decline to the right hand,
is to abstaine from meates which God hath made
to bee vled. Shall wee say then that the whole
Church hath erred, and that your S. Peter is
only iust and perfect? The 2. Bracaraen Coun-
celles, and the 13. of Tolete, and the Popes,
Martin and Eleutherins, did excommunicate al
those which abstained frō any meates that were
meete for mans nature. Moreover, it is well e-
nough knowne that the law and bond of fasting,
was first imposed by Mentague the Heretique,
for the which S. Apoline the Martyr of Iesus,
reproched him. Wherefore, for this matter wee
cannot doe amisse to conclude with S. Augu-
stine, who saith: when as I earnestly looked into
the diuine and Apostolike letters, and also into
the newe Testament, I sawe fasting to bee com-
mended, howbeit I neuer found that the Lord or
his Apostles limited any time or day to fast or not
fast. Wherefore, I understande hereby, that the

Commaun-

The Apostles. Of Fasting and of Meates. The Pope

Commaundement of fasting was not to winne thereby any righteousnesse, which inwardly is the beautie of the Kinges daughter. Thus wee see, how the Church religiously fasted, the better to be prepared to serue God, and therefore we being very desirous to immitate and followe her, reiect the Popishe fast as superstitious. For, it is like the Jewes fast, which the Lord greatly detesting, reprobated them by the Prophete Isaia. And because that this reproach might not light vpon vs, we had rather fast as the holy Prophets, Apostles, and Doctors did, then decline to the right and left hand with Seducers.

We cannot obtaine righteousness by fasting, but wee prepare our selues thereby to serue GOD more frankly, when as we are not out of measure stuffed.

THE POPE.



OVR first Parent sinned through Glottony. For God commaunded him to abstaine, who hauing transgressed and broke the same, was expulsed and cursed of GOD.

Wherefore our mother holy Church following the example of Cod, of his Sonne Iesus Christ, and of his Apostles, commaunded to fast some certaine appointed daies, vpon paine of deadly sinne. And because none should be ignoraunt of this holy ordenance, it was appointed to be had in Lent, Vigiles, Embredaies, Fridaies and Satterdaies, and commaunded

Montan the Heretique was the first that enforced men to fast, whose succel for the Pope is the 11. Cap. of the 5. Book of the Ecclesiastical history.

The Apostles. Of Fasting and of Meates. The Pope.

The Popes
reate Orde-
naunce wher-
with he defen-
deth himself,
re his hu-
maine or ra-
ther deuclishe
Canons and
ordenaunces.

ded to fast from Fleshe, Milke, Butter, and o-
ther white meates, but especially in the holy
time of Lent. And whosoever shall transgresse
this holy ordenaunce, shall bee reputed the
child of perdition, and be excommunicated
by our holy Father, as more at large is set
doun in the holy decrees, and Ecclesia-
sticall Canons. *Canon. statui. dist. 4.*

And the *Cano. statuimus dist. in.*

75. And in all the title of
the obseruation of
Fastes. extra.

OF



OF IMAGES.

Take heede you forget not the couenant which the Lord your God made with you. Nor that you make you any grauen Image, nor the likenesse of any thing which the Lorde your God hath forbidden you. For, the Lord thy God is a consuming fire, and a ielyous God. Cursed is he that maketh a grauen or a molten Image, for that is abomination vnto the Lord.

THE APOSTLES.

P



He Church of God hath not so little profited in his schoole, but that the right well knoweth that it is better to obey God then men, your Romish Pope, with his pretie purple

Bi-shops and such like, commaund to honour, yea, to worship Images. But the Lord, who most mightily sheweth himselfe to be a ielious God, forbiddeth vs to make any Image, or the likenes of any in respect of his seruice. Which of these two shall we obey? The Prophet Dauid warneth vs that it is very dangerous to obey men rather then God, saying, That he hath broken in sander the
boanes

Act. 4

Deut. 4.
Exod. 20.

Psal. 51.

Theſſa. 2.

The Pope

hath left the

office of prea-

ching to ima-

ges.

ſalm. 97. 115.

35.

Abacuck. 2.

Jeremiah. 10.

Rom. 1. 23.

boanes of thoſe y^e pleaſe me We ſhould therefore hearken rather vnto the voyce of God, then vnto the man of ſinne, although he ſit in the temple of God, as God, ſhewing himſelf to be a dūme God like vnto Images, vnto whome hee hath giuen power to inſtruct the ignorant. But according to the imprecation of the pſalmiſt, let vs pray therein with him, to wit, that as many as ſerue Imagee, and reioyce in idols, may be confounded and brought to ſhame. They that doe ſo, let them bee like vnto them, and as many as put their truſt in them. Your Father the Biſhop teacheth you by dead Images. But wee haue the Prophetes of God to ſpeake for vs, for Abacuck ſayth, what availeth a caruen Image? for, he that made hym carued hym. This is a ſpying and a thing that teacheth lyes. And yet he truſteth in it, and the maker in his worke, in the making of domme Images. Cursed is he that ſayth vnto a picce of wood awake, and vnto a dumme ſtone riſe vp, ſhall it teach? And Ieremie ſayth, That in this onely point they are very brutiſh, and doe fooliſhly, and that a picce of wood is the inſtructor of vanitie. What is hee then that woulde haue ſuch maſters to teach them? As touching the ſecond Nicene Councell ſolemnized in the dayes of Charlemaine, wee confeſſe that Satan was preſident thereof, who being the head of that aſſembly, made thoſe that were his members like vnto himſelfe. With whome very properly agreeeth that ſaying of S. Paul, for, when they thought them ſelues

In Iudas wise, they became fooles, and turned the
 glory of þe incorruptible God, into an Image of
 a corruptible man, & hauing chaunged the trueth
 of God into a lye, they honoured and serued the
 Creature more then the Creatour. But let vs
 speke somewhat of the argument of this Coun-
 cell. Is it holy? doth God allowe of it? Surely
 it is nothing lesse. For, if it were presented vnto
 þe Turke & Sarazins, without doubt they would
 most horribly ouerthrowe it. Wherefore we may
 very well say, that this false prophet and hereti-
 que Mahomet, was neuer so blind and beastly,
 as were these great Popelike Bishops, who con-
 cluded in this Councell to worship as well Ima-
 ges, as the onely God in thre persons. O poore
 miserable worlde plunged in all the darkenesse
 of errour and ignorance.

The false P
 phet Maho-
 met neuer
 blasphemed
 so much in
 his Alchero
 as these bea-
 ly Bishops d
 in the 2. Cou-
 cel of Nicen

It is a wonder that in these daies, there was
 not one man to be found to whippe out these he-
 reticall Marchaunts who solde nothing els but
 shales, as Christ Iesus did the Marchaunts that
 he found in the Temple, that deserued it not half
 so many stripes as did these Iudasses and Cay-
 phasses. Howbeit, wee are to call to minde, that
 that which is writtten, was practized in their de-
 ueliske Councell. For the trueth teacheth vs:
 That the Lord God who is terrible in his Con-
 celses vpon the Children of men, doth by his iust
 iudgement sende strong illusions of error to the
 reprobate, that they should beleue lyes, and that
 all such might bee iudged, as would not beleue

2. Thessa.

Prouer. 21.

The Church
of God, for
the space of
500. yeres suf-
fered no Im-
ages in Chur-
ches, but al-
though they
haue been
suffered and
worshipped,
yet it folloeth
not that the
first Church
is hereticall,
and the same
now enlighte-
ned by God;
for it is clea-
contrary.
The Coun-
cels of Con-
stantinople,
Tolete 1. and
Elibertine,
detested and
defaced Im-
ages, conclu-
ding that as
many as re-
ceiued them,
were excom-
municated from the
Church of
God.

the truth, but consent to iniquitie. Here wee see
the words that were written by an elect Messell,
proceeding from the Spirit of God, which should
make al those tremble that will lift vp their hoz-
nes against GOD, against whom, it is neither
wisdom, prudence, nor yet Councell that will
serue. Moreover, that wee digresse not from the
matter, if such a monopole of Satans with his
whole retinue (by the secrete prouidence of God)
hath for a time got the game vpon Iesus Christ,
must wee therefore therevpon conclude, that the
Church of God according to the doctrine of his
Gaister and of his Apostles, haue erred by for-
bidding and defacing all Images and Idolles,
which being by a damnable Councell worship-
ped and tolerated, were detested, forbidden, and
defaced by three other holy Councelles, who in
this point neuer erred from the Apostolique doc-
trine. And therefore let them reade ouer the Coun-
cell of Constantinople, celebrated by Constan-
tine the first, and the seconde Councell of Tolete,
and the Elibertine Councell also in the 36. de-
cree, where they shall finde that they all three de-
creed as followeth. It is agreed vpon, that there
shall bee no Pictures in Churches, because that
when the people worship and say Seruice, they
shall not doe it to the walles. And it followeth
some after. Our meaning is to admonishe the
faithfull ones, that asmuch as in them lye they
refraine the bringing in of Images into their
houses, as if they feared the force of their ser-
uantes:

uauntes : or at least that they keepe them selues cleane and pure from them . And if they doe not so , let them bee holden as mere straungers from the Church . Thus wee see how these holy Fathers in their Councelles kept the Church in all puritie of doctrine , without deuising newe constitutions contrary to the word of God . If Epiphanius the man of God that was so famous in his time , liued at this daie , he should haue much to doe to breake and deface the infinite number of Images and Idolles , as he boldly did , and according to the will of God , when as he was in the Citie of Bethel , as he himself hath written in the Epistle of Iohn Bishop of Ierusalem , saying in this wise : And whē I was come in to praie , I found a painted cloth hanging at y^e doore , hauing the Image as it were of Iesus Christ or of some Saint vpon it : for I had no great minde of this Image . But when I sawe in the Church of Iesus Christ the Image of a man hanging vp , against the auctoritie of the holy Scriptures , I there teare it in peeces , and aduised the keepers of that place , to wraппe in some dead man within it , rather then let it be there , and carrie it awaie . What can your greate Romishe Bishopp say against these most excellent men , who then flourished in the Church of God . Saint Augustine was not ashamed constantly to maintaine , that it is a cursed heresie to honor the Images either of Iesus Christ or of these saints . For , as he himself saith , no man can pray or worship when as he

S. Epiphane,
famous man
in the Prima
tine Church
teare the I-
mage of Iesu
Christ in pee-
ces.

S. Ierome spe-
king of him,
saith that he
was so vertu-
ous a man in
life, as that
the very He-
retiques ther-
selues had
him in great
honor and
reuerence.

It is better to
doe the wor-
kes of chariti
then main-
taine Images
in Christian
Churches.

S. Augustine
in his Cata-
logue of he-
resies, and in
the 9. and 31.
chap. of his 4.
Booke of the
Citie of God
and vpon th
113. Psalm.

looketh vpon the Images, but that he is touched, as if he were heard by them, from whom he trusted to haue that that he craued for. This then being well considered of, wee, no whit acknowledging your Romishe Bishopp, doe conclude with the whole Church of God, that as he hath commaunded, wee ought and will worship and serue him in spirite and trueth, & not by visible things, which are deuised & comaunded without y^e authoritie of his holy worde, which we belecue to be euerlasting. And wee trust shortly, that he will by it, deface and extirpe, this greate man of sinne, that sitteth in the Temple of God, shewing himself as God. Which thing we desire for the honor and glorie of his name, that he might bee sanctified, and his kingdome come: and that all men in the worlde might walke in the wate that leadeth to eternall life: which is to knowe and confesse one onely God, and him whom he hath sent, euen his onely Sonne Iesus Christ our Lorde and Sauour. And as concerning this false Clarke which our aduersaries alleage, that Iesus Christ hath not reuealed all thinges vnto his Apostles. That is true before such time as they had receiued the holy Ghost at Whitsontide. But after, that they were replenished and taught by him, the Promise of Iesus Christ was accomplished hauing promised that the holy Ghost should shew vnto them whatsoeuer he had not tolde them, and teach them all trueth. When they had thus done and accomplished the same, they put in writing the

Isaiah. 40.

Theσσα. 2.
aniel. 7.

Ier. 6.

Ier. 7.

Ier. 14. 13.

the worde of the Lorde, which they haue left vnto vs cleane, holy, and pure: to guide and conduct vs sufficiently vnto euerlasting life. Now, wee are not bounde to hearken vnto any others then vnto the Apostles. For, how holy and learned soeuer men be, yea, were they the Aungels themselves, they cannot deliuer vnto vs any other thing but this which is written by the holy Prophets and Apostles in the Authentickall Bookes. And no man how holy and learned soeuer he bee (as S. Ierome saith) hath any auctoritie like the Apostles. Whereouer, although men iustly contemne, persecute, condemne, and murder vs for Gods quarrell: yet let vs trust onely in him who hath called vs, and reioyce that wee are persecuted and hated for his names sake: hoping in patience vntill the fulnesse of time, wherein it shall please him with his mightie arme & strong hand to deliuer vs from the Captiuitie and bondage of ours and his enemies: which he will doe and accomplishe as he hath promised vs by the mouthes of his holy Prophets and Apostles. To the which Lorde God, bee all honor, glory, and praise, world without ende. So be it.

Galat. 1.
Ezech. 20.

S. Ierome in
his 8. Tome
vpon the 26.
Psalme,

Rom 8.
Psalm. 44.
Math. 5.
1. Peter. 3.
Eccle. 1.
Daniel. 7.
2. Thessa. 2.

If this Councell or worke be of men, it will come to naught. Actes. 5.

But if it be of God, you shall neuer be able to bring it to naught.

THE POPE.

P He great and most high Bishop of Rome hath so orderly framed his Church both for the learned and vnlearned, as it is not to be amended. For, as for those that are Clarkes & learned men, he permitteth them to reade and peruse bookes, But as for the ignorant and rude people which haue not the capacitie to vnderstand spirituall matters: He of his gentlenes and fauour suffereth them to study and learne their saluation of Images & Pictures, which is an easie way for the. Wherefore according to his holy ordenaunce it is commaunded, that all sortes of Images and their pictures shall bee placed in all Churches of Christendome, and that it shal be wel done to honour, cloathe, set Candles before them, and most reuerently kneele vnto them, for the honouring of those Saintes whome they represent. Which is very notably and diuinely explaned in the holy Decrees and Canons, and especially in the Canon perlatum, and in the Canon Imagines, *de consecr. dist. 2.* Where it is reported that a Bishop *Marsoille* hauing broken and ouerthrowen the Images of his Dioces, was iustly reprobued and checked by our holy Father, because he had transgressed his holy ordenances.

Moreover, we will not suppress nor hide
the

the lawe of
God, maketh
the simple
wise, and not
lead Images.
Psal. 19.

The word of
God commaun-
deth cleane
contrary.
Exod. 20.

The Bishopp
of Marscille
was reprehē-
ded for doing
Gods com-
maundement
wherein ap-
peareth that
God reserueth
some one or

the second holy *Nicene* Councell, celebrated in the daies of the most christian *Charlemaine*, and assembled by the commaundement of *Irenca* the *Empresse*, Which ordeyned and decreed that it was not onely both good and profitable to haue Images in Christian Churches, but also to worship them with all reuerence. And because the fruite and commoditie of this holy Councell might be the easelie related, and the vertue & authoritie thereof vnderstood, wee thincke it not amisse to make recitall of the Testimonies, Sentences, and opinions, that the holy Bishops, Masters and Doctors of the said Councell alleaged, as more at large is contayned in the booke of the refuttaion of *Charlemaine*. And first, *John*, Bishoppe of the *EAST* Churches sayth thus. God created man after his own Image, therefore wee ought to haue Images, because it is written, shew me thy face, for it is fayre. Another Bishop sayde. No man lighteth a Candle to put it vnder a Bushell, therefore wee must haue Images. Also another Doctor sayd, The brightnes of thy face Lord is imprinted vpon vs, therefore, and after many other ioly and memorable sentences, *Theodore* Bishoppe of *Nice* concludeth thus. These testimonies are cleare & manifest, that we must not only haue Images, but also worship and honour them, because my Archdeacon thinketh and beleeueth so. *Theodese* Bishop of *Amora* sayd. I ex-

other faithfully to entertaine alwaies his service according to his word, and not after metaphantasies.

O what kitchen Doctors here are, O what blinde guides are here to lead the blinde. It is maruel that the stones rose not vp against these beastes that assembled such a villanous monopole against the diuine trueth, who thinking vterly to haue extiped it, trauayled in vaine, for the Lord keepeth the trueth euen to the worldes end and maketh now flourish. Psalme. 145.

communicate all those that will not haue vs
worship Images. Another Bishop also sayde.
Al the calamities and aduersities that euer fel
vpon the Grecians, and East partes, was, be-
cause they would not worship Images. Ano-
ther Bishop also sayd, Seeing we perfume and
cense the Images of Emperours, thererelore
we may aswell do it, at the least, to the Images
of Saintes. Also, *Constance*, Bishop of *Constance*
in *Cypre*, sayd, This is a great and wonderfull
sentence. As touching my selfe, I protest that
we ought to doe as great honour and reue-
rence vnto the Images of Saintes, as to the
holy Trinitie of heauen. And whosoener hee
be that is not of myne opinion, I excommu-
nicate and send him with the *Manichies* and
Marcyonites. And certainly all the whole as-
semble of the Councell thought his opinion
to be very sound. Whereupon they conclu-
ded therewith, and allowed it, saying, al *Amen*
with him. Also Iohn the Ambassadour for the
East Churches, spake this notable sentence. It
were better to haue all the *STEEVES* in the
world in one Cittie, then to reiect the seruice
of the Images of the saintes. And it is mani-
fest, that the *Samaritanes* are worse then the
Heretiques, but they that reiect the Images of
Saintes, are yet much more worse then *Sama-
ritanes*. And when they had all concluded vp-
on this opinion, they all stayed vpon this that
followeth. We that are here assembled in the
name

name of God, will and commaund this holy Councell and the decree thereof to be for euer obserued in the Church of God, and doe excommunicate all those that say to the contrarie as rebels and disobedient, and for the enlarging of the treasure of our Mother holy Church, we giue a full *Iubile* of Pardons for all the sinnes of all such as shall alwayes haue the Image of Iesus Christ, and do sacrifice, honor, and reuerence thereto. *Amen.* Here wee see how these holy Fathers and good Doctors, who were alwayes inspired with the holy ghost, haue gouerned our mother holy Church, which we will beleue and follow, & liue and dye in the fayth thereof. And as concerning other controuersies and questions, we fully rest vpon the holy Councils, decrees, and Canons, as more at large, and more categorically is set forth by the Masters of the venerable Colledge of *Sorbonne*, but especially by the great Master of the Sentences, all which together do giue vs well to vnderstand the Articles and questions that are propounded in this holy Coūcell, whereupon we haue right well and very diuinely concluded, & are fully resolued: to our great honour and glory, and to the conuerſion of all our Aduersaries. Notwithstanding all the oppositions whatſoeuer, that either the Apostles or yet the Doctors of the Church for their part, are any way able to aledge. For, amongst vs, wee

honld

Out of doubt
these Cay-
phases were
assembled in
the name of
that G O D
which Sain
Paule write
of in the 1.
Corin. 4. say
ing that the
God of this
world hath
blinded the
vnderſtandin
of the faith-
les, because
he would not
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e Apostles
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the Apost-
and Euan-
gelistes. And
saith Ma-
omet also in
s Alcaron,
d thereby
ei both bēd
em selues a-
most Iesus
rist, who
ith the very
eath of
s mouth
ill destroye
oth the one
the other.
Thessa. 2.
Jerome op-
oseth himself
gainst your
ursed lea-
nges vpon
e 86. Psalm.
ume 8. and
ppon the 9.

ould for an vndoubted and an inuincible
truth (according to the testimony of the Go-
spell) that whatsoeuer is necessary to our sal-
uation, was not reuealed to the Apostles, be-
cause they were not able to write al. Where-
fore it behooueth vs of necessitie that that
which the Apostles haue forgotten and least
out we should finish, and diuinely accomplish
by the supplement of our holy traditions and
ordinaunces, which we will and command to
be for euer obserued and kept as sincerely, as
the traditions & ordenaunces of Iesus Christ
and of his Apostles, and that vpon payne of
deadly sinne, excommunication, and euerla-
sting damnation. Now we haue good occasi-
on to giue thanks vnto God, who hath giuen
vs conquest ouer our enemies, whome we ex-
communicate and curse as pernicious and
damnable heretiques, because they will not
obey our holy ordenances, foolishly houlding
them selues contented with the Gospell and
doctrine of the Apostles, whom no mā is able
to vnderstand, without our holy gloses and
expositions. Moreouer, neither will wee be
so dull and blockish as not to say somewhat
for the matter of our most holy Masse, which,
by howe much the more egerly our aduersa-
ries the heretiques goe about to extirpe, and
vtterly ouerthrowe, byso much the more will
we stoutly stand to mainteine, and defend it
with our bloods, euen to the death. Where-
fore

The Apostles.

Or Images.

The Pope

fore we haue commaunded the great graces,
vertues,& properties of the most holy Masse
to be brought to light, according to the te-
stimonie of that Reuerend Master James of
Spaine, a solemne Doctor of Diuinitie, The
Copie whereof, we will, it be giuen and exhi-
bited to euery one that will euer haue a good
 deuotion to the most holy Masse, and liue
and dye in the fayth thereof.

Chap. of Ier
Tome. 6.
Prouer. 12.
The waie of
these fooles
seemeth stra
in their ow
eyes, but the
that are wise
hearken vnt
the counsell
of God who
teacheth a
cleane con-
trary waie.

A COPY

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alat. and
ses in the
of Deut &
Justinian
Emperour
his 1. Booke
summa
nitatis, &
de Cathol.
eg. 22.

A COPY CON- TEINING THE GREAT

graces, vertues, and properties of the
*most holy Masse, which, being rightly
beheld, is more worth then an
inestimable treasure.*



his foolishe
d blockishe
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en so, what
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nges, Peo-
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em worship
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ial, for main-
naunce and

A S T E R James of Spaine, a so-
lemne Doctor of Diuinitie, ma-
keth mention in his writings,
that Saint Augustine and the rest
of the Doctors tended to this
conclusion, That if any man that heard Masse
deuoutly had sould and taken money for as
much land as hee might trauell in a Masse
while, and gaue the same money to the pore,
that he deserued not so much as if he had de-
uoutly heard Masse.

Item, that he which in a morning, deuout-
ly heareth Masse, and trusteth to heare it the
next morrowe, all his sinnes which he com-
mitteth betweene the Masses, are forgiven
him, if he truely shriue himselfe, which our
Lord will giue him before he dye.

Item, after a man hath heard Masse, that
his meate doth him a greate deale the more
good, and he shall bee sure not to want any
thing that daie that maie suffice nature.

Item,

Item, that all veniall finnes newly made, & all false othes rashly, or ignorantly made, and purposing to shriue them, are done away by the merite of deuoutly hearing Masse.

Item, that all our steppes in going to heare Masse, are numbred by our good Aungel and shalbe rewarded before God.

Sainct Barnard saith, that the first and chief Christian vertue, is to heare Masse deuoutly. For it is of so great strength, and of such dignitie, as that the hearing of a Masse is more worth to a man, then if he wēt on Pilgrimage all the world ouer, and gaue all his goods for Gods sake.

Saint Ierome sayth, that all the while that a Masse is sayde for any dead body that is in Purgatory, that so long, the soule of him suffereth no payne.

Saint Augustine sayth, that who so heareth Masse, and looketh deuoutly at the body of our Lord, neuer languisheth all that day, neither yet dyeth a suddaine death, yea, and although he should dye that day, and were also excommunicated, yet should he not be damned.

Saint Paul saith, that the praier of the head is more worth then the prayer of the members. If thē it be so that the Masse is the Lords prayer, and we his members, therefore must the masse be better then all our prayers.

Saint Bede saith, that if a womā with child shall heare Masse the day wherein she should

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all mischief
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haue made
them erre fr
the true fait
1. Timo. 4. 6.
1. Samuel.
This saying
properly be-
longeth to
thē, they ha
giuen them
selues to co-
uetousnesse,
and by takin
of rewardes
haue peruer-
ted iudgeme
This is appre-
ued by Sain
Luke in his
Chapter.
Ergo it is bet-
ter for a man

trauen, that it would eate her or a great deale
of her paine.

Saint Luke the Euangelist sayeth, that if a
sinner be sory for his sinnes, and is willing to
shriue him of the vpō that that day he heareth
Masse deuoutly, that if he die he shal be saued

Saint Gregory sayth, that euery Masse deu-
outly celebrated, conuerteth a sinner to
God: and deliuereth a soule from purgato-
ry, and is more worth to him that saith it, or
that causeth it to be said, then a thousand af-
ter a man is dead.

The Venerable Masters the *Sarbanites* haue
licensed *Lewys Haruant*, Stacioner, dwelling
at Paris on the Millers Bridge, at the Signe of
Saint *Lewys* to print this Copie.

The Prophecie of Iesus Christ which is dai-
ly accomplished, against the wicked Garde-
ners and sowers of Thistles and Briers.

read a little before Sainct Augustine saith the contrary. This sedu-
er of Spaine maketh all the pottage in his Cawdron to quake, seeing
he speaketh cōditionally, as thus: If (saith he) it be so that the Masse,
&c. But he hath an if for an and, vnder the boord. The Masse is cause
of the getting of woman the rather with childe: for they trusting to
be holpen thereby, neuer feare greatly the trauell of their deliuerie.
This lyer alleageth S. Luke, who speaketh altogether against him, say-
ing thus, That which is highly esteemed amongst men is abomina-
tion in the sight of God Luke. 16. 15. There is no man, how learned
and holy soeuer he be of the like authōritie after the Apostles, but
chiefly S. Gregory who was in Gods cause. S. Ierome saith by the
worde of GOD that these men are puffed vp with pride, that they
knowe nothing, and that they are the enemies of the trueth. Vpon
the Prophecie Micah. Chap. 7. Tom. 6.

MATH 15.

*All that my heauenly Father hath not plan-
ted, shalbe puld vp by the rootes.*

A SEN-

A SENTENCE IN- TERLOCVTORY TAKEN out of the Registers of the most high Court of Parliament of PARADIZE.



Here is a delay and a respite
graunted betweene the twoo
parties vntill the fulnesse of
time, then, when there shalbe
no fayth vpon the earth, and
that sinne and iniquitie shall
be groewn vnto the highest degree. This shall
then be in very deed, whenas the auncient of
yeres shalbe iudge, and the stone which is cut
without handes from the Mountayne, shall
breake in pceces the man of sinnes head, who
is surnamed the child of perdition, brouht vp
in the house of iniquitie. And because the
time is shorter then a man would thinke, He
shall be most grievously exiled & banished, by
the irrecuocable decree & sentēce of the spirite
of the mouth of the Lābe without spot. And
so cōsequētly, the mightie & peaceble reigne
shalbe giuen to the holy people of the most
high for euer. To whom be all honour, glory,
and prayse, world without end. So be it.

Ecclesiast. 3.
Daniel. 7.
2. Thessa. 2.
Luke. 18.
Daniel. 7. 2.
Apoc. 18.
1. Corin. 7.
2. Thessa. 2.
Apoc. 22.
Apoc. 21.
Daniel. 7.
Roma. 11.

Behold, I come quickly,

Come Lord Iesu. Apoc. 21.

*When the reigne of Benjamin is exiled,
Then shall the reigne of Iesse come, by the
Lord ordeyned.*

TO THE FAITH-
FULL READER
greeting.



I hath bene thought good, louing Reader, to adde vnto this simple fragmēt a short Antithesis with the Commandement of Iesus Christ, to all his faithfull members, because it verie well agreeth with that that went before, and also for the garnishing besides of this small volume, which the Author hath briefly collected, by reason that he would not be ouer tedious, but rather fitte himselfe to the capacitie of those that are newly instructed in the true faith. And therefore I beseech thee take in good part our poore trauell, beseeching the Lord our God to graūt vs so much of his grace, as that all our workes and actions may bee to the honoux and glory of his holy name. So be it.



An Antithesis

or a contrarietie of the Com-
maundements of God, and of the Com-
maundements of the Pope.

With a profe of the Popes commaun-
dements, enemy to God and to his
word.

Together with the Commaundement
of Iesus Christ to all Christians, and
Faithfull.



F.i.

The Com.

**The Commaundements of God our
Creator deliuered by Moses.**

Exod. 20.



Attend my peope and giue eare,
Of ferly things I shall you telk
See that my words in mind thou beate,
And to my ppecepts lyften well.

1 I am thy souerayne Lord and God,
Which hath thee brought from carefull thrall:
And eke reclaymd from Pharaos rod,
Make thee no Gods on them to call.

2 No fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With greuous plagues this synne will smite.

3 Take not in vaine his holy name,
Abuse it not after thy will:
For so thou mightest soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuenth day ceast,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods beastes ye may attend.

5 Unto thy Parents honour giue,
As Gods Commaundements doe pretende:
That thou long dayes and good mayst liue,
In earth where God a place doth lend.

6 Beware

The Commaundements of God.

- 6 Beware of murder and cruell hate,
- 7 All filchy fornication feare:
- 8 See thou steale not in any rate,
- 9 False witnesse against no man beare.
- 10 Thy neighbours house with not to haue,
His wife, or ought that he calth myne:
His field, his Dre, his Ass, his slaue,
Or any thing which is not thine.

The spirite of grace graunt vs O Lord,
To keepe these Lawes our hearts restore:
And cause vs all with one accord,
To magnifie thy name therefore.

For of our selues no strength we haue,
To keepe these lawes after thy will:
Thy might therefore O Christ we craue,
That we in thee may them fulfill. &c.

Psalm. 19. 7. 8.

The Lawe of the Lord is perfect, conuerting
soules.

The Commaundements of the Lord are iust,
reioycing the hearte.

Deutronom. 12.

Let no man do that which seemeth good in his
owne eyes, but onely that which GOD com-
maundeth, without adding or diminishing any
idre thereof. Apoc. 20.

Deutronom, 27.

Cursed be he that performeth not all the wordes

F. 11.

of

The Commaundements of God.

of this lawe to doe them.

Deutronom. 6.

The words which I commaund this day shall be in thine heart. And thou shalt tell them to thy Children, and speake of them when thou art in thine house, &c.

The wordes of the Lord endureth for ever. I. saiah. 40.

The Admonition which Paule gaue to the Corinthians, whereby they might know Antechrist.

2. Thessa. 2. 3. 4.

3 Let no man deceiue you by any meanes, for the Lord shall not come, except there come a falling awaie first, and that that man of sinne be reuealed, the sonne of perdition.

4 Which is an Aduersarie, and is exalted aboue al that is called God, or that is worshipped: so that he, as God, sitteth in the Temple of God, shewing himself that he is God.

This is he, of whom God also spake by his Prophet.

Zachary. 11.

I wil stirre vp a Shepheard in the land, which shall not visite, or looke on the thinges which are discomfited, but he shall eat the fleshe of the fatted and deuide the nailes. All happen to the vnprofitable Shepheard which forsaketh the flocke. The sworde is vpon his arme, and vpon his right eye. His arme shalbe withered, and his right eye shalbe darkned.

THE

The Commaundements of Satan our Aduersary, deliuered by the Pope.

Experience.

Attend my people and giue eare,
Listen to that I shall you tell:
Mark you my law which you do heare,
And in your hearts loue it full well.

1 I am your seueraigne Lord on Mowldc,
And see you reuerence none but mee:
In mee beleeuē, none other hould,
And for that poynt, I will set you free.

2 The fashioned forme of euery thing,
In heauen and earth worship you it:
And they thereto themselues will bring,
Shall me sore greeue, whome I will smite.

3 See you halowe my holy name,
For so doing you shall mee please:
And if for, swearing, you take blame,
I will you pardone and release.

4 Of holydaies, I haue made store,
That thou thy selfe mightst more solasse:
Honour you them: for made therefore,
They were, for myne, to heare a Masse.

5 Your parents deare, you must forsake,
To follow my Religion:
Thats the first poynt, I, vndertake,
To shew my noynted Legion.

6 7 If whoremonger, thiefe, or muredred,
8 Lyer, or Rebell, that ye be:

I will you pardon most sure
Of the payne: so, gayne I may see.

Who so couets in all maner,
What that his neighbour doth possesse,
And brings to mee gold or siluer
Him will I cleane discharge doutlesse.

Oh, these my lawes haue such a grace,
As they breed no securitie:
Therefore all they that them do trace,
Shall sure be faued as well as I.

The Probation of the Com- maundements of the Pope, Enemy to God and to his word.

EXperience is the true and right prooffe of all things, and therefore euery man may thereby see, how the Pope by his ordenances, which are contrarie to the diuine lawe, maketh warre with God.

The Pope commaundeth al men to receiue his lawes, as though they came from heaven, 19. *distinct. Chap. Si omnes*. He forbiddeth also all men not to doubt, but that whatsoeuer he shall doe, say, or ordayne, is both good, and iust. 17. *Quest. 4. Chap. Nemini. de trinit. distinct. 3. 8. Ex persona*. Wherein he sheweth, that his whole purpose and drift is nothing els but to abolish the Lawe of God, and cause it to bee forgottē, that he might establish his dreames, and vaine follies: which in very deede doe hurt men more, then any other pestilent contagion, because hee buyldeth the saluation of mens soules vpon merites, and not vpon the only freewil, mercie, and grace of God, which is freely giuen vnto vs through Iesus Christ our Lord.

The Popes Canons creake after this sort, I am Gods Lieutenant in earth. *chap. Quanto. d. transla.* Item, I sit in the Chaire of soueraintie. *De sepul. sup. chap.* Item, all Romaine Princes haue worshipped my seate as *Iurciure. in Cle-*

ment. Romana. in princ. Item, I haue dominion
ouer the whole world. For, it belógeth to me
to iudge all causes, and none to iudge me, nor
take exceptions to my iudgement. 9. 9. 3.
Chap. cuncta. nemo aliorum facta. By this wee
know, that in falsely attributing to him selfe
the title of Gods Lieutenant, that he altoge-
ther vsurpeth the whole authoritie euen a-
boue God, forasmuch as he forbiddeth that
which God commaundeth, and commaun-
deth that which God forbiddeth.

Here we see what course he taketh, to shew
him selfe euen as hee is, to wit, a very disobe-
dient Nebuchednezer: who, after he had cau-
sed his Idols to be set vp, commaunded that
euery man should honour them, vpon payne
to be cast into an hoat burning Furnace, As
Sydrach, Misach, and Abednego were. Not-
withstanding al the iugglings which he made
the world beleue euen vnto this day, are as
well layde open, as the deceit which Daniel
discouered, which the Priests of the Idoll *Bell*
ysed to entertaine the people with all in their
Idolatrie, yet for all that they still mainteined
them with executing his cruell fury against
all those that will not worship them.

When we receiue the Popes ordenances as
good, no doubt but that Cod then loseth all
his credit with vs, for no man can serue two
masters, namely, when as they are contrary
one to another now, God will haue all power
both

both in heauen and earth : But the Pope will none of that, for he sayth : That euery man must be subiect to the Bishop of Rome, vpon payne of damnation, and of necessitie obey, whatsoeuer he sayth, *Extrauag. de Maiori. Et ob. d. C. unam sanctorum*. Item, all glory, honor, magnificence, aswell in dignities as in offices, horses, and all furnitures els, is giuen to vs. *96. distinct. Constantinus*. And as for othes, he sayth : we absolue all spirituall men of all the othes that euer they haue sworne. 15. Q. 8. *Omni*. Ouer and besides all this, we see that in Popery, all othes, periuries, and blasphemies are tollerated.

He declareth by his doyings that which he would be loth to confesse with his mouth, to wit, that hee taketh pleasure in idlenes : and therefore hee hateth that, that God had so straightly recommended, howbeit he doeth it very wisely & warely: for he setteth it down that he hath established this commaundemēt & all the rest vpon his good intent, as though his good intent were certeyner, then that which God hath spoken by his owne mouth. So it is, that he hath ouer and aboue set vp another horrible blasphemy, which hee hath fetcht out of the bottomles pit of hel, To wit, the Masse, the very dounghill of all mischief.

By this he expresseth, what good fruit ariseth vpon his good intent, which no man is able to obserue, without he will forsake father
or

or mother : and not onely forsake them , and
as it were , vtterly deny them , but also ran-
some them , and leaue them starke naked of
all their goods and substance, to the end that
master Fryer, and mastris Noonne , might be
brought in to set vp Steewes, that they might
thereby at their pleasure the better commit
most cursed blasphemies against God, & vio-
late his most iust & righteous law, & also liue
like a Swyne in a sty, exceeding in all beast-
ly vncleannes and impietie. Wee see here in
some, what the religion of the Pope is.

We fully remitte (sayth the Pope) all their
sinnes which will in the yeere of *Iubile*, goe to
Rome to fetch the sayd *Iubile*. *Sixtus. Quem-*
admodum. Also, sayth he, we will that all such
things as are not lawfully to be demaunded:
to be paid vnto vs: For, it is lawfull to receiue
that which is not honestly to be demaunded.
18. distin. de culigijs. 13. q. 2. quest. & 1. q. 2. pla-
cuit. & c. quam pie. But the tributes, and Reue-
nues which hee weekly receiueth from the
Stewes of Rome, Auignon, and many other
places, And the ransome also which murder-
ers, theeues and blasphemers paye him , de-
clare at full , that he is the nursefather of all
sinne and iniquitie.

He licenseth also to dispense with our in-
ward wicked affections. And it is no matter
with him whatsoeuer a man thinketh, so that
mischiefe come thereof, and that we goe on
from

from ill to worse, as he him selfe doeth : And
because he may alwayes get the more money,
he shameth not to vaunt, that he may dispense
with whatsoeuer God hath ordeyned. 34. *dis-
stin. lector. & 15. q. 6. in ratos, & extrauag. de voto
& voti redempt. per totum.* Which power and
authoritie he vsed, whenas he set vp Idolles,
established festiual daies, and forbad mariage,
and forbearing of meates, which S. Paul cal- 1. Tim. 4. 2.
leth the doctrine of deuils.

The Popes Canons are so full stuffed with the
prayses which he attributeth to his owne or-
dinances, as that it seemeth he is of the opini-
on, that he wondreth at that that the deuil
hath put in his head, by reason that hee hath
gotten him self so great credit by them. A-
gaine, the glorious shewes, and Apish toyes,
which the Pope & his cōplices make of all the
fooleries that hee hath deuised in the Store-
house of Satan his companion right well de-
clare, how highly he esteemeth of all his deu-
lish inuentions, the hundreth part of which,
is not contained in this short Antithesis, by
reason of the great Laborinth of these stin-
king traditions, as the foundations of Masses,
Anniuersaries, purgatory, pilgrimages and
many other damnable superstitions. Where-
fore I beseech al christians to pray vnto God,
that it would please him to teach them his
will which he hath set forth in his holy word,
and turne them from all the deceites that Sa-
tan

tan and his Antechrist shalbe able to lay before them, to make them decline from true christian religion, which is to knowe the only true God, and Iesus Christ whome he hath sent to be our Sauour. *Amen.*

Let it not trouble you my Brethren, because you know not the cause why God hath layd this curse vpon the world: For, it is a iust punishment that he hath sent, by reason that we rather loue darkenes then the light, Neuerthelesse, Iesus Christ hath armed all his against this temptation, because they should not be deceiued, saying, Beware of false prophets which come vnto you in shepes clothing, but inwardly are rauening Wolues, ye shall know them by their fruites. Item, in another place, There shall arise false Christes and false prophets, and doe signes and miracles, euen to the deceiuing of the elect if it were possible. Be ye therefore wise, for behold I haue foretould yon of it.

THE





THE PROLOGVE

of the Commaundement

to all faithfull Christians.

In this Commaundement here is first declared in fewe wordes, the occasion, and cause, why the people of Iesus Christ, so miserably erred, forsaking the true Christiā faith, and how it againe returned vnto the same. Soone after is described the warre and battaile which Christians haue against the enemye of nature and her Complices. And in the end is briefly taught, with what armour and weapon wee are to fight with them, which will be very comfortable, and wonderfully glad the poore and weak consciences of all the Christian Readers.

THE STILE AND TITLE

of Iesus Christ.

Iesus Christ, the Sonne of the liuing God, proceeding, descending, & borne of the Kingly ligne of Dauid, and the King of Glorie, the Sauour of the whole worlde, the Pacifier of the displeasure and heauie wrath of God the Father, The Mediator betweene

betweene God and men, The victorious Triumpher and Conquerour of sinne, The very vnspotted Lambe of God the Creator that blotterh out sinnes. To al my right faithfull and welbeloued Brethren, mine inestimable grace, euerlasting peace, and vnspeakable merite. So be it.

You know and vnderstand right deate and my welbeloued faithfull ones, how that throught the onely grace and loue of God my Father, I was sent into the miserable worlde to saue you before a thousand five hundred eightie and sower yeres past, taking vpon me mans nature, and humbling my self in the forme and shape of a seruaunt for your sakes, and was giuen to you of my Father, to deliuer you from all the miserie of bondage, and death euerlasting, that by my most bitter Death & Passion, I might do away your sinnes, and by my wounds, scourginges, crowning, crucifying, and other innumerable paines, which I suffered for your sakes, for the appeasing and reconciling of God my Father vnto you, make you acceptable and pleasing in his sight, and heale and restore you vnto your perfect health. And lastly confounde, destroye, and ouercome Death, ennemie to your nature by my most bitter Death, and by my most glorious Resurrection to iustifie you: glorifying you after ward, and making you Coheires of the heauenly Kingdome of God my Father.

And besides, you knowe not with how greate a price I haue redeemed you, being also at great charge,

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charge, with sadnesse, afflictions, and intollera-
ble labours, that I might haue you to bee mine
owne peculier and special people, and after that,
receiue you with my self into euerlasting inheri-
taunce. For I haue not redeemed you with gold,
Silver, or precious Stones (as you right well
knowe) neither yet by many thousandes of men
of Warre, harde Horses ready for the Warres,
nor with greate Cities, and Kingdomes, but it
cost me a greate deale more to deliuer you from
the infernall gulfe, and thraldome of the deuill,
that you might march vnder my Ensigne. For,
I gaue vp, and abandoned mine owne most ten-
der body, my most pure blood, and life most inno-
cent: with which thinges I most courteously re-
deemed you, and tooke you for my most speciall
people into a most pleasaunt and acceptable en-
heritage and kingdome.

Lastly, you knowe what a solemne vowe you
made vnto me, and sware in my presence at your
holy Baptisme: giuing me your faith, homage,
and promise to obeye me for euer, as your true
Lorde and onely Prince. Neuerthelesse, and not-
withstanding all this, I haue sithens that, tolde
and warned you of your negligence, rebellion,
and disobedience, and of your transgressing of
my Commaundementes. Ouer and besides all
this, I vnderstande, how vnthankfull you are for
all my benefites bestowed vppon you, despising
and contemning my saide Commaundementes:
and how you haue forsaken and giuen ouer into
the

the Power and Dominion of the Enemye of
your nature, and to his Supporters the most
strong, fortified, and furnished Castle: which
you obtained with great trauell, and were com-
maunded to keepe with all diligence, which is
the Christian faierth, strengthened, furnished, and
fortified, with the worde of my holy Gospell:
through which Vnition and strength, I haue
vnto this present, preserved the whole lande of
my Catholique Church, making it so strong as
that the Enemye shall neuer be able to ouercome
it. Although notwithstanding I haue heretofore
feared, my self as yet being with you vpon earth,
that this Tower and Castle might suffer and a-
bide ouer sharpe assaultes of the Enemye, for so
much as I knew before (as I continually know
all thinges) how craftely, deceitfully, and cun-
ningly he would enforce himself to assaile and
attempt, spoyle, and robbe this Castle. And ther-
fore haue I commaunded you to haue in perpe-
tuall memorie these things, and faithfully and di-
ligently keepe good watch: teaching you how
you might defende this Castle from all Ene-
mies, and safely holde and keepe it. For which
cause, I haue appointed and left with you myne
Officers: to witt, mine Apostles, Disciples, and
Euangelicall preachers: whom, of mine especial
grace, I chose, and left to serue you after my de-
parture, and to admonish you by worde of mouth
and by writing, that you should play the valiaunt
Souldiers in this Warre, and besides, to sende
my

my holy Spirite amongst you, according to my promise, by whose instinct they might make you after, meete, and wel prepared, manfully to withstand and fight.

Moreouer, I haue caused them to make and giue you, many Caliuers, Cannons, Launces, Swordes, and all other kindes of weapons, or warlike Instrumentes meete und necessarie for the Warres, by which you may defend this Castle and keepe it safely. Furthermore, I my selfe haue foretold and manifestly declared vnto you by expresse and euident wordes, what maner of ones thei should be, and such, soone after vndoubtedly, as should stirre vp, and make this Warre, that is. rauening Wolves clothed in Sheepes skinnes, which outwardly would make a shewe to bee religious, holy, iust, and full of good workes: but inwardly, very Pharisees, hipocrites, full of dissimulation and deceite: That is to saie, Popes, Cardinals, Bishoppes, Officialles, Channons, Abbotts, Priestes, Monkes, Friers, and Nunnes.

And although my Ministers, and faichful seruantes, Ieremiah, Ezechiel, and the rest of the Prophetes, had, by most euident signes, prophesied, foretold and shewed these false deceiuers, yet ceased not I to reueale, discouer, and declare their subtilties and deceites, pointing them as it were most manifestly with my finger, that you might the better knowe, flye, and eschewe them. As my Chauncellour and true witnessse bearer afterward left vnto you in writing: which thing

G. J.

also

Mat. 7. 15. & 1

also the rest of my Apostles and Disciples haue likewise done: but especially my chosen Organe and elect Vessel Saint Paul, with Saint Peter, Saint Iohn, and Saint Iude: who haue left vnto you in writing, by what signes and tokens, you might perfectly knowe the hypocrisie, fraud, fiction, and insatiable couetousnesse, of these false Antechristes, my capitall enemies. And yet notwithstanding, you haue nothing profited by all these thinges: but haue despised my holy worde, contemned my doctrine, and most true counsels: no whit esteeming my most bloodie death, which I aboad vpon the most bitter Crosse: neither yet haue you willingly receiued me for your Saviour, Mediatour, and Redeemer: but rather reiected mee, and procured your saluation by other meanes. Wherefore, I haue been offended and grieved with you, and haue turned awaie myne eyes and face from you. And therefore I haue giuen you vp into your enemies handes: vnto whom I haue giuen power to take you, & greedously to punish and afflict you, doing vnto you whatsoeuer pleaseth them: In so much, that in the ende they shall, by their deuellishe inuentions and humane traditons, carrie you cleane awaie from me: and make you turne to the Idol Baal of Rome, and teach you to sacrifice vnto straunge Gods, in so much, that there is none of you all who befoze had giuen me his faith, done me homage, and promised fidelitie at his holy Baptisme, that shall euer remember, to trust to my ayde and craue succour at my handes.

As perillous as the elder times were, and as

daungerous also as these latter daies are, and
haue so now reigned and continued many yeres
together, yet is there no man that hath any whit
considered of this miserie: Yet as the Children
of the Hebrewes in the hot burning Durn of Ba-
bylone, so haue the elect miraculously been pre-
serued from the fierie furnace of the lawes of Mo-
perie. And into this miserie, O Christian peo-
ple, haue thy wicked waies, and peruerse cogita-
tions, caused thee to come and fall into. For I
haue sent vnto thee all these troubles and pla-
gues, because thou haddest no will to hearken
vnto my worde, but hast transgressed my Com-
maundementes. I haue sent my Prophetes vnto
you al, and you haue reſected them, and would
not heare them. But contrary wise, you haue gi-
uen credite rather vnto lyes, and would not bee
cōuerted. I haue alwaies attended a long while,
and there is not one that hath called vpon me in
trueth, iudgement, and iustice, doing those thin-
ges which were pleasing and acceptable vnto
God my Father. And yet for all this, you haue
not returned and come vnto me, doing penance
for your wicked life, and repenting you of your
sunnies, but haue set at naught my word, & Coun-
celles, neither was my wisdom in you. Where-
fore, I haue giuen you gall for your drinke, and
fedd you with most bitter meates: That is to say,
I haue been contented, that you should bee fedd
with the doctrines and Commaundementes of
men, and haue hidd my worde from you. For, I
haue sent you such an extreame famine thereof,

Isa. 63. 17. **W. is.**

as that you runne and goe from mozne to euen,
and yet are not able to finde any thing wherewith
to satisfie you . You haue runne euen vnto this
daie, and gone many voyages, into diuers places
and straunge Regions . Some, to Rome, to S.
James, or to Ierusalem : Some to our Ladie of
Anuergue, to our Ladie of Ayx, to our Ladie of
Clery, Burgh God, Boloigne, or Charters, to
S. Maine, S. Huberd, S. Claude, S. Fiacre,
and S. Sebastian, lastly, to Saint William of
Bourges, and vnto infinite and innumerable o-
ther places, in which ye neuer yet found the true
foode to feede your poore soules withall. For my
holy worde was neuer taught you in those pla-
ces, wherby you might haue ben deliuered from
your greefes and sinnes, and learned the right
and true waie to come to the kingdome of hea-
uen: but were spoyled and robbed of al your sub-
staunce and wealch.

And althougheuen now in the very last ende
of your persecution, anguise, and affliction, you
creepe out vnto me, and say, Lorde Iesus helpe vs,
yet might I, of very right, and iustly aunswere
you, or aske you, where are your Gods which
you haue made choice of, to worshippe, serue, and
call vpon ? Let them now rise vp and helpe you,
and deliuer you out of this miserie, anguise, and
affliction, according to the number of the Cities
wherein you haue your straunge Gods . And al-
though besides all this (O Christian people)
my Spouse whom I haue espoused, and to who
you haue given your faith in marriage, that thou
hast many times fallen to Fornication and Adul

terie, giuing thy self ouer therby to a great number of others, and hast despised and forsaken me, yet will I not auenge my self on thee, onely yet returue vnto me, and I will most willingly receiue thee: for I will not for all this, turne my face and mercie awaie from thee: for I am the holie one of Israell, gentle, kinde, and mercifull, and myne p^{re} lasteth not for euer. Returue vnto me, and hearken vnto me, that thy soule may liue for euer, and I will make a new couenaunt with thee, yea, a couenaunt of comfort, iope, and peace, and not of affliction. For, I remember myne infallible promise: that is to saie, the promise which I haue made by my faithfull seruauntes & Prophetes vnto all Christians: And namely by the Prophet Ezechiel: saying in this wise. I wil deliuer my Sheepe from the hande and power of rauening Wolves, and the Sheepheardes shall no more feede them selues, but will take awaie and deliuer my Sheepe from their keeping and feeding. Anon after it is more plainly spoken by the Prophete Jeremiah, saying: In those dayes I will turne me vnto you, and haue mercie and pitie vpon you. And then I will take you for my people, and will be your God, bestowing Passors vppon you according to my heartes desire, who shall feede you with my doctrine. For, I take no pleasure in your death, but am rather sorrie for it, and it would please me better to see you conuerted, that you might liue. And therefore leaue your Cesternes which you haue made for yourselues, and I will giue you pleasaunt Ri-

uers, and liuely Water, whereof if you but once
drinke you shall bee satisfied for euer, and neuer
be drie, neither yet be in any maner of feare, but
come vnto me constantly with all hope: for I
am gentle, meeke, and humble of heart. Seeke
me while I maie be found, call vpon me when I
am at hande, leaue your wicked waies, peruerse
imaginacions, and slaunderous kinde of life.

Then calling againe to minde my promesse
made vnto you, and this alwaies auailable con-
tract, that is made betweene you and me, cause it
againe to bee published, and proclaimed by the
sounde of the Trumpet in all places of Christen-
dome, making it to be vnderstood, and commaun-
ding in the name of God my Father, me, and my
holie spiritz, that as many of you as are a thirst,
and desire true righteousness, that you come to
the liuely Waters of my holy Scripture, recei-
uing my holy Gospell alone, and reiecting all o-
ther doctrines whatsoever, whether they bee hu-
maine, or hellishe. And you that haue no siluer,
that is to saie, good works and merites, but fee-
le your selues full of greuous sinnes, acknowle-
ding your selues poore and miserable, without
any righteousness or goodnesse whatsoever, de-
ferre not the time in any wise, but rather runne
and come in haste, to receiue of mee for nothing,
without exchaunge, recompence, or cōtribution,
without golde, siluer, and money, the most plea-
saunt and delicate wine, and most sweete Milke:
that is to saie, my mercie, grace, peace, and righ-
teousnesse. I will craue nothing at your handes,
but bestowe al things vpon you voluntarily, you

Shall bring nothing to me. Come onely to me, it
 shall cost you nothing, and receiue ioyfully that
 which I giue you. Wherefore, by the forme and
 tenure of this my euerlasting & auailable Com-
 maundement, I admonishe you all my faithfull
 ones, that these things being heard and read, and
 this Commaundement proclaimed, in your Ter-
 rectories, Countries, & Regions, not negligently
 to despise and contemne my grace and aide that
 is offered and presented unto you, for feare the e-
 nemie of your nature, with his Ministers, and
 Tiraunts, the false Antechristes, false Prophets,
 false Preachers of mens doctrines, peruerse Hy-
 pocrites, and Popishe Pharisees, neuer hereafter
 haue full power by this meane to deceiue you.
 For they goe about (as a roaring Lyon) by mer-
 ueilous craft, deceite, and cunning, seeking occa-
 sion or meane how to deuoure and destroye you.
 And you shall neuer bee able any waie to resist
 them, if thei once get of you this Castle and For-
 tresse, that is to saie, if they take from you, and
 obscure my holy worde, carrying you away from
 the true faith that you haue in me. For, the whole
 Garnisen and triumph of the victorie, or contra-
 rywise the losse of Christianitie, consisteth in this
 onely Castle. In so much that it had been also-
 gether impossible for y^e Church of Christ to haue
 been endamaged, hurt or wounded, if so be it had
 not been assaulted, gotten, and conquered by the
 Enemy. And yet this is a more greuous thing,
 that you neither feelee, consider, or vnderstand, all
 these daungers, perilles and harmes, but thinke

your selues in the meane while to be the best and
faithfullest Christiāns, before all other righteous,
Euangelique, and vertuous Nations. Admit it
were so, yet for all this, this Enemie of nature,
through your negligence and securitie, wasteth
and destroyeth this Castle so well fenced, forte-
fied, and furnished with Artillarie, and all war-
like Instruments, and that (which is a most abo-
minable thing) by effeminate and vnprofitable
men of warre, of no skill, of no force. For, I haue
left vnto you the Christian lawe so well fenced,
fortefied, and furnished with the inuincible testi-
monies of the holy Scriptures, as that all the e-
nemies and aduersaries thereof, are neuer able
to gaine saie it. And yet notwithstanding, you
haue beene so negligent, drowisie headed, and se-
cure, as that you haue as it were caused it alto-
gether to be forsaken, abolished, and made boyde
by Sophisters, false Preachers and hypocrites,
men, to saie truely, altogether effeminate, of no
knowledge, conscience, or abilitie, saue that in
them, and by them, the deuclishe worke of errour
and deceite, reigneth.

And therefore my deare freends and Brethren
I doe you to wit, and admonishe you, by the oth,
promise, and contract made betweene me and
you, that seeing this Castle is so well fortifed
and fenced, and viterly impregnable, that you,
are certaine and sure by the forme, tenure, and
vertue of these presentes, of your vocation and
saluation: Alwaies provided, that you submit
your selues vnder the protection of this Castle,
wholy obeying this present Commaundement,

and receiuing my holy Gospel for a full defence.
For, I am by my eternall prouidence determi-
ned, suddainely to put to death and destroye all
mine enemies, and violently recouer my Castle,
which through your negligence and securitie,
they detaine and possesse. And therefore my good
and faithfull freendes make haste and staie not.
Gather your selues together in true loue and v-
nitie of faith: and march vnder my Ensigne, fol-
lowing me as your Prince, Guide, & Captaine,
by the sounde of the Trumpet of my valiaunt
Champion and puissant Army, by whom I haue
begunne to proclaime my edict and Commaun-
dement all the worlde ouer for these 25. or 30.
yeares: That is to saie, my holy worde, which by
the same I sende you againe in my holy Gospel,
which through your negligēce, the false and per-
uerse Papistes haue toyne in peeces, hurte, and
wounded. Take fast holde therefore at once, fol-
lowing me, watching in my worde, in loue and
true faith. For I will come suddainely and with-
out delaie, to accomplish my vniuersall, terrible,
and last iudgement, that I may aduenge my self
of myne enemies: against whom, euen before
your faces, and in your presence, will I doe won-
derfull things: and will shew vnto you my great
mercie, and so deliuer you for euer, as that you
shall iustly and in deede saie, al praise, and honor,
and glorie, bee vnto our louing and kinde Sau-
our, who hath deliuered vs out of the handes and
power of our enemies. And the others shall like-
wise be enforced to acknowledge and saie, Lorde
Iesus;

Jesus, these men did put their trust in thee, and neuer were confounded. They cried and called vpon thee, and thou sauedst them. They suffered and endured many persecutions, and God deliuered them from them all. &c. For, I will euery where doe enough for you, receiuing you for my beloued people, and lastly, deliuer you from all your aduersaries, that they shall neuer hereafter be able to hurt you. They shall make sharp warre against you: howbeit they shall neuer bee able to preuaile. For, I am with you to saue you, and will make you like a brasen and inuincible wall against them. Wherefore feare not, neither bee white liured, but stoute: manfully fighting with out any feare. For, I will slea all your enemies, as heretofore I did that cursed Pharao, and all the rest that presumed to afflict my people Israel, and it shall fall out with them as it fell out with the Amalechites, and the Madianites. Moreover, feare not though ye be fewer in number, then the huge multitude of your enemies, for they are as nothing in my sight. For, I can as easely overcome an huge number, as an handful, because that victorie consisteth not in the multitude, ne yet in the lesnesse of the number, but because that the ayde and strength commeth from heauen. As by most certaine and euident experience, in all the Histories of my most holy Bible, ye maie vnderstand, but especially, by that good and valiant Captaine Gedeon, who by my Commaundement, counsell, and ayde, with three hundred moe Israelites, discomfited and slewe all the whole innumerable multitude of the Madianites, which

thing I did, because no man should glorie or vaile
of his owne power and strength, for all power
and strength is mine. It is I alone that am able F Cal. 62.
to deliuer you from your enemies, and there is
no man able to withstande or gaine saie me. Fur-
thermore, this present warre is against me, and
not against you: and the Castle that the Enemie
assaileth is mine, and none els. And therefore it
is not you that shall be the Conquerours, but I,
who giueth triumph and victorie to all mē. This
is the onely thing that I require at your handes,
that ye bee constant and manly, keeping most
confident watch and warde within this Castle,
vntill such time as that you see me speedily come
to accomplishe your saluation. In the meane while
belecue this, put your trust in me, assuring your
selues most vndoubtedly of my promise, and con-
firming your heartes with the most profitable,
and comfortable figures, examples, and simili-
tudes in my holy Scriptures, which I haue left
for your comforte, ioye, and exhortation. Consi-
der with your selues of my faithfull seruauntes,
Abraham, Isaac, Iacob, Moses, David, Gedeo,
and of all the rest of the holy auncient Fathers,
did I euer leaue and forsake them when they had
need of me: Haue not I alwaies, and as often
as they haue called vpon me, ayded and helpen
them: And euen so will I doe vnto you my good
and faithfull freendes. For I am he that onely
mortifieth, and am able againe to quicken. I am
the foundation, protection, and sauegarde, the
Redeemer and Saviour of all the faithfull. And
this

this thing haue I very euidently declared, by many & sondrie signes, aswell in heauen as in earth, and therefore ye are not to seeke after any other. For otherwise, you are neuer able any waie to withstande your enemies. For, all the power ye haue is neuer able to deliuer you, if I once take mine helping hand awaie from you. Seing then that the Warres are at hande, and that the Enemies giue a fresh attempt, and striue more forcible then before they did to destroy you, you must of necessitie be armed and well appointed of all warlike Instruments, that ye maie by mine aide manfully withstand the, for feare they ouercome and slea you, if they once finde you naked and unarmed without Swordes and Billes. Neuerthelesse, forasmuch that this warre and fight, is not against flesh and blood, that is to saie, against other men, but against Principallities, Powers, and the Rulers of the darknesse of this worlde, euill and wicked Spirites, and ye shall neuer doe good against them, neither bee able to ouercome them, without ye haue spirituall Armour, with that valiant Champion, and Generall of mine Army, Saint Paul clerely expresseth and describeth, whereas he sayeth, Be yee therefore faithfull, canstaunt and stedfast in the faith of our sauour Iesus Christ, arming your selues with the spirituall armour of righteousness & of light, that ye may be able to resist the violent and vehement deceauablenes of the enemy of your soules. Wherefore take vnto you the whole Armour of God, and leaue of nothing that may apperteine for your defence & safegard, by me ye

iphe. 6.

23

might be confirmed and founded vpon me, who
am a sure and an immouable foundation & hard
rock. We see how the Lance Knights, Swyses, &
other men of warre, arme & prepare themselves,
when they goe to the warres, howe they take an
Hawbergon, or any maner of the Armour, a
Burgonet, a Sword, a Scutchen or Target, and
other peeces of armour, for feare of hurting. Euē
so must ye put on spirituall armour, if ye wil fight
a spiritual fight against spiritual wickednes. For
first you must put on the trueth, for, & in stead of
an Arming Girdle, to gird in your soule withall.

Then must your bodie be armed with true right-
teousnes, for feare ye bee not throwen out of the
right way through false doctrine. After that, you
must haue your feet shod with the præparation of
the holy Gospel of peace: That is to say, ye must
haue your thoughts, affections, and will, confor-
med and framed according to my Gospel, and di-
rected by my word, least by them ye be lead to do
ill, desiring something or other that is contrarie
to the will of GOD, so that by that meane your
enemy shall haue greater occasion to tempt and
assaile you. But aboue all things yee must take
the shield of faith, by which you may keepe dili-
gent watch and ward, that ye distrust not my pro-
mises, yee must receiue vpon this shield, all the
steepe dartes of the wicked, for they shall not be a-
ble to hurt you. For it is the shield of myne ayde,
and the Ensigne of my good will to you warde,
if ye stedfastly beleue in mee being as sure and
firme, as an inuincible and immouable wall, a-
gainst

gnaunt al mens doctrines, which being compared
with my word, are very lyes. Ye must also take y
Helmet of saluation looking with a most certain
hope, after the promise of saluation that I haue
made you. Ye must also take in your right hand
(as a thing most necessarie) the Sword of the spi-
rite which is my word, wherewith you may beat
downe all your aduersaries, that any way resist
& gaine say you in this warre, & finally all other
tribulations, aduersaries or contradictions. And
it is not without cause that it is compared to a
materiall sworde, for it cutteth and entreth euen
vnto the deuiding of the soule. And by it, ye shall
ouercome all things wherefore, if there come any
amongest you, that will bring and shewe you
any other sword then this to defend ye from your
enemi s (that is to say, that will teach yee mens
doctrines and commaundements, by which yee
may merit euerlasting life, and defend you from
the assaults of Satan) Let them not come into
your companie, nor haue any thing to doe with
them, least ye be partakers of their wicked and
dammable workes. And thinke all these to be ly-
ers which bring not, and declare not this worde
vnto you. For, by it, I created the heauen, the
earth, and all creatures, which haue their power
and working by the breath of my mouth. And
therefore neither adde to, nor yet diminish from
it: but vse it, as I haue often commaunded you,
euen as my Secretaries and Chancellers haue
least it vnto you. Howbeit, ye must exercise and
handle this sword verie often, that yee may the
better know to handle and vse it. That is to say,

ye must diligently looke vpon, and studie the ho-
ly scriptures. To the ende ye may learne therein
to know my will, and not to attempt and pre-
sume to doe any thing, without my word and spe-
ciall commaundement. And then I wil no more
call ye my Seruants, but rather my Friends,
and welbeloued brethren. And then my worde
shalbe vnto you in stead of a Clowde in the day,
and a Piller of fire in the night, which shall ligh-
ten you as ye walke by the way, so that yee may
walke in the darke, without stumbling, if ye fol-
low it. Now (to conclude and kuit by my words,
that ye may the better and easelier accom-
plish the same) my mind and purpose is to send you to all
my faithfull and elect, that they may once again
vnderstand, that ye are my louing and best belo-
ued Brethren, and that I receiue all those into
my grace and fauoure, which loue and receiue
mine only word. And that likewise I haue before
foreseene, and do yet see, and knowe, all your tri-
bulation, necessities and persecutions, fro which
I promise at last to deliuer you, and besides to
accept and heare your prayers as often and
whensoeuer ye shal in trueth call vpon me, accor-
ding to my commaundements, and likewise
to deliuer you from false Pastours your aduer-
saries and seducers, reioycing and vnburdening
by my holy worde, your Consciences of all false
doubtes and prickes or stinges of Sinne, which
worde of mine, I haue caused at this present by
my faithfull Messengers to be published among
all nations, and declared to all people, to the end
to

to lay open vnto the whole world, the deceit, infamie filthines, and ignorance of all false and wicked preachers, and cursed hypocrites. And that whosoever they be that will not followe me, and enter in to euerlasting life, must hastely depart and leaue of from their wicked and damnable companie. For, (after that my word shall once againe bee manifested to all men) I will quickly come in all mildnesse, blessing and mercie, to saue my childezen. And contrariwise, with terrible rigour and seueritie, to damme, curse and iudge to euerlasting condemnation, al miserable and wretched sinners, that haue forsaken me, contemned my word, and afflicted my poore ones.

Therefore I last of all admonish you my best beloued brethren that ye be no longer negligent, sluggish and secure, to suffer your selues thus miserably to bee seduced by false Preachers: But that ye keepe a most diligent watch, and walke in light of my most holy Gospell looking thorowly for my ioyfull coming. For, ye neither knowe the day nor yet the houre.

Given at the right hand of God my Father, in the yere a thousand, five hundred, foure score and foure, and farrre from mine incarnation.

Signed by Iesus Christ the Sonne
of the liuing God, and Sa-
uour of the world.

FINIS.

